

# Mushajaraat

e

# Sahaaba

Muallif

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Translitrator

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ سَدِّدْنَا وَتَبَيَّنَّا وَمَوْلَانَا مُحَمَّدٌ  
وَالِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Allah Tabaarak wa Ta'ala ka irshad hai:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيِّئَاتِهِمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَابِهِ لِيُغْصِبَ الزَّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

Muhammad ﷺ Allah Ke Rasool Hain, Aur Jo Log Aap Ke Saath Hain, Wo Kaafiro'n Par Bahut Sakht Hain, Aapas Mein Nihaayat Meherbaan Hain, Aap Unhe'n Rukoo o Sujood Karte Dekhenge, Wo Allah Ka Fazl Aur (uski) Razamandi Talaash Karte Hain, Unki Khusoosi Pehchaan Unke Chehro'n Par Sajdo'n Ka Nishaan Hai, Unki Ye Sifat Taurat Mein Hai Aur Injeel Mein Unki Sifat Us Kheti Ke Maanind Hai Jis Ne Apni Konpal Nikaali, Phir Use Mazboot Kiya Aur Wo (pauda) Mota Ho Gaya, Phir Apne Tane Par Seedha Khada Ho Gaya, Kisaano'n Ko Khush Karta Hai, (Allah ne ye is liye kiya) Taake Un (Sahaba Ikraam) Ki Wajah Se Kuffaar Ko Khoob Ghussa Dilaae, Allah Ne Un Logo'n Se Jo Un Mein Se Imaan Laae Aur Unho'n Ne Nek Amal Kiye Maghfirat Aur Bahut Bade Ajr Ka Waada Kiya Hai. (Surah-al-Fath: 29) (Tarjuma Ahsan ul Kalaam, Darussalam)

Tamaam Ahle Sunnat wal Jamaat ka is baat par ittifaq hai ke tamaam Sahaba Ikraam ﷺ aadil hain. Fazilat aur martaba ke etebaar se Ambiya Ikram ﷺ ke baad Sahaba Ikraam ﷺ hi ka darja aur martaba hai.

Isi wajah se Rasool Allah ﷺ ne apni ummat ko khabardaar farmaya ke:  
"Tum mere Sahaba ko bura na kaho, tum mein se koi shakhs uhud pahaad ke baraabar sona bhi kharch kare to unke 425 gram sadqa kiye hue jau (barley) balke uske aadhe ko bhi nahi pohonch sakte". (Fath-ul-Baari: V7 P21; Sahih Muslim: V2 P310)

Sahaba Ikraam ﷺ ke darmiyaan muqaam aur martaba mein darja-

bandi (gradation) ek tasleem-shuda haqiqat hai. Fatah Makkah se pehle musalman hone waale Fatah Makkah ke baad mein musalman hone waalo'n se afzal hain. Isi tarah Fatah Makkah se pehle musalman hone waalo'n mein wo afzal hain jo Sulah Hudaibiya mein shareek hue. Phir un mein wo afzal hain jo Ghazwa e Badr mein shareek hue. Ghazwa e Badr mein shaamil hone waale sahaba se afzal Ashra e Mubasshara hain, un mein sab se afzal Khulafa-e-Raashideen ؓ hain aur Khulafa-e-Raashideen ؓ mein sab se afzal-tareen Syedna Abu Bakr Siddiq ؓ hain.

Isi liye Allah ke Rasool ki ek hadees e paak ka mafhoom hai, farmaya: "Allah se daro, Allah se daro, mere Sahaba ke muaamale mein. Unko mere baad tanqeed ka nishaana na banana, kyunke jisne bhi unse mohabbat ki to ye meri mohabbat ki bina par aur jisne unse bad-zani aur bughz rakha usne mujh se bad-zani ki aur bughz rakha, jis ne unko takleef di, usne mujh ko takleef di". (Tirmizi, Sahih Ibne Hibban)

Tabarani ki ek (1) hadees hai jis mein Rasool Allah ﷺ ka irshad hai (mafhoom): Jo mere Sahaba ko bura kehta hai us par Allah ki, farishto'n ki aur sab logo'n ki laanat ho. (As Sahiha: 2340)

Sahaba ki shaan mein gustaakhi karna aur unhe'n bura na kehne ki wajah bayan karte hue Hazrat Abdullah bin Abbas ؓ ne farmaya tha (mafhoom): *"Shaba Ikram ؓ ko bura mat kaho, beshak Allah Tabaarak wa Ta'ala ne ye jaante hue ke wo anqareeb qatl o qitaal mein muhtala honge hame'n unke baare mein istighfaar ka hukm farmaya hai"*. (Fazaael us Sahaaba la Ibne Ahmad: V1 P70, V2 P1152; Usool ul Eteqaad: V7 P1245, 1250; Ash-Sharia lil Aajiri: V5 P2492; Mihaj us Sunnah: V1 P154; As-Saarim ul Maslool: P574)<sup>1</sup>

Tamaam dalaael ke bawujood musulmano'n mein kuch firqe (jin mein kuch ne Ahle Sunnat wal Jamaat ka labaada odha hua hai) din-raat, har majlis, har taqreer aur har mauqa par Sahaba Ikraam ؓ ki shaan mein

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<sup>1</sup> Ye references Shaikh Irshad ul Haq Athari (hz) ki kitab Mushajaraat e Sahaba ؓ se kuch radd-o-badal ke saath liye gae hain. [RSB]

gustaakhi karte hain. Zaeef aur mauzoo riwayaat ka sahaara lete hain, sahih ahadees aur aasaar ko “out of context” istemaal karke bholi awaam ko ye yaqeen dilaane ki koshish karte hain ke Ashaab e Rasool ﷺ ke jin ikhtilafaat ke baare mein aslaaf e ummat ne khamoshi ikhtiyaar ki, waesi khamoshi ikhtiyaar karna jurm aur gunaah hai.

Aese ikhtilafaat ka aam mehfilo’n mein baghaer context ke tazkira karna, baghaer fahm aur ulama ki guidance ke us par lambe-lambe duroos dena, aadat ban gai hai. Allah se dua hai ke aese muqarrirreen, muallifeen, ulama, aur scholars se ummat e muslima ki hifaazat farmaae aur hame’n tamaam Sahaba Ikraam ﷺ se us tarah mohabbat aur ittiba karne ki taufeeq de jis tarah se unki mohabbat aur ittiba karne ka hukm Rasool Allah ﷺ ne diya. Aameen

Is kitab mein Shaikh Ghulam Mustafa Zaheer Amanpuri (hz) ne mushajaraat e sahaba ke mutaalliq salaf o saaliheen ke aqwaal ko naql karne ke baad aaj-kal ke un topics par raushni daali hai jin ko le kar bholi-bhaali awaam mein fitna phaelaane aur unhe’n gumraah karne ki koshish ki jaa rahi hai.

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ.

Aye Hamaare Rabb! Hame'n Aur Hamare Un Bhaiyyo'n Ko Bakhsh De Jinho'n Ne Imaan Mein Ham Se Pehel Ki Aur Hamare Dilo'n Mein Ahle Imaan Ke Liye Koi Keena Na Rakh. Aye Hamare Rabb! Beshak Tu Bahut Narmi Waala, Nihaayat Rahem Karne Waala Hai. (Surah-al-Hashr: 10) Aameen

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

July 03, 2024 – 27 Dhul Hijja 1445.



## Mushajaraat-e-Sahaaba:

Khair-ul-Quroon aur baad ke Ahle Sunnat ka ijmaai ittifaaqi aqeeda hai ke Mushajaraat-e-Sahaaba mein zabaan band rakhi jaae aur sabke haq mein dua-e-maghfirat ki jaae.

❁ Imam Abu Raja Qutaiba bin Saeed رحمته الله (d 240h) musalmaano ka ijmai-o-ittifaaqi aqeeda bayan karte hain: “Sahaba ki khataao’n par zabaan band rakhi jaae, kisi ki buraai aur tanqees na ki jaae”. (Shiaar Ashaab-ul-Hadees la Abi Ahmad al Haakim: P30 [Sanad Sahih])

❁ Imam Abu Bakr Abdullah bin Zubair Humaidi رحمته الله (d 219h) likhte hain: *“Tamaam Sahaba Ikraam رحمته الله ke liye rahmat ki dua karna (bhi sunnat hai), kyonke Allah Ta’ala ka farman hai”*.

Sahaba Ke Baad Musharraf Ba-islam Hone Waale Dua-go Rehte Hain Ke Hamare Rabb! Hame’n Aur Imaan Mein Sabqat Le Jaane Waale Hamare Bhaiyo’n Ko Bakhsh De Aur Momino Ke Baare Hamare Dilo’n Mein Bughz-o-Keena Paeda Na Karna, Bila-shubha Tu Mushfiq<sup>1</sup>-o-Meherbaan.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ  
يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالإِيمَانِ  
(Surah-al-Hashr: 10)

*“Hame’n unke liye sirf istighfaar ka hukm hai, lihaaza jo un sab, baaz, ya kisi ek (1) ko bura-bhala kahega, wo aqeeda-e-Ahle Sunnat par nahi hoga, na hi uske liye maal-e-fae<sup>2</sup> mein se koi hissa hoga”*. (Usool us Sunnah: Al Mundaraj fee aakhir musnadihi: V2 P546 [Sanad Sahih])

❁ Imam Ibne Abu Dawood رحمته الله (d 316h) farmate hain: *“Har sahabi ke baare mein kalma-e-khaer kahiye, unke aeb-joi aur un par jarh karne waalo’n se na suniye .... Wahee-e-Ilaahi unke fazaael bayaan karti hai aur Surah-al-Fath ki aayaat unki taareef karti hain”*. (Ash-Shariah lil Aajiri: V5 P2562 [Sanad Sahih])

❁ Ye aqeeda bayan karne ke baad Ibne Abu Dawood رحمته الله farmate hain: *“Ye aqeeda mera, mere waalid (Imam Abu Dawood رحمته الله), Imam Ahmad*

<sup>1</sup> T: Shafqat karne waala [RKT]

<sup>2</sup> T: (مال فَي) Wo maal jo ghair-musalmaano se ladaai ke baghair haasil ho jaae, qabze mein aajaaye [RSB]

*bin Hambal ؓ aur jin ulama se hamari mulaqaat hui hai, unka hai aur wo ulama bhi yehi aqeeda rakhte hain, jinke aqaaed to maaloom hue, magar unse mulaqaat nahi ho saki, meri taraf kisi aur aqeede ki nisbat karne waala jhoota hai”*. (Ash-Shariah lil Aajiri: V5 P2562 [Sanad Sahih])

✽ Allama Nasafi Hanafi ؓ (d 537h) likhte hain: *“Sahaba ؓ ka zikr-e-khaer hi kiya jaaega”*. (Al-Aqeeda an-Nasfiyya: P29)

✽ Allama Kaasaani Hanafi ؓ (d 587h) farmate hain: *“Sahaba Ikraam ؓ ko faasiq qaraar dene se baaz rehna aur un par taan-o-tashnee<sup>1</sup> se ruke rehna Ahle Sunnat wal Jamaat ki sharaaet mein se hai”*. (Badaae us Sanaae: V5 P117)

✽ Allama Ibne Aseer ؓ (d 630h) farmate hain: *“Sahaba ؓ par taan dar-asl shariyat par taan hai”*. (Al-Kaamil Fit Taareekh: V6 P582)

✽ Shaikh-ul-Islam Ibne Taimiya ؓ (d 728h) farmate hain: *“Ahle Sunnat ke aqaaed mein shaamil hai ke Sahaba Ikraam ؓ ke ikhtilafaat mein zabaan band rakhi jaae, Sahaba Ikraam ؓ ke fazaael (Quran-o-Sunnat se) saabit hain, unse mohabbat farz hai. Ye apni baaz khataao’n par aesa maaqool uzr<sup>2</sup> rakhte the, jis par baad waale muttala<sup>3</sup> nahi ho sake. Baaz khataao’n se tauba karli thi aur baaz khataae’n Allah Ta’ala ne khud hi maaf farmadi thee’n”*.

*“Mushajaraat-e-Sahaba mein ghaur karne se aksariyat ke dil mein unke mutaalliq bughz-o-adaawat janam leti hai aur wo gunahgaar-o-khatakaar ho jaate hain. You’n wo khud ko aur apne ham-nawaao’n<sup>4</sup> ko nuqsaan pohonchate hain. Mushajaraat par raae-zani<sup>5</sup> karne waalo’n ki aksariyat ka yehi haal hua. Unho’n ne aese logo’n ki mazammat ki, jo mazammat ke musatahiq nahi the, ya aese umoor ki taareef ki jo qaabil-e-taareef na the. Isi liye mushajaraat-e-Sahaba mein raae-zani se bachna hi Salaf-o-Saaliheen ؓ ka manhaj hai”*.

<sup>1</sup> T: (ظَن و تَشْنِيع) Taane, laanat-o-malaamat, tanz, jali-kati baat [RKT]

<sup>2</sup> T: (عُذْر) Bahaana, heela, maaqool-sabab, jawaaz-e-sharai, maazarat [RKT]

<sup>3</sup> T: (مُطَّلَع) Khabardaar, waaqif, baa-khabar [RSB]

<sup>4</sup> T: Saathi, rafeeq [RKT]

<sup>5</sup> T: (رَأَى رَأَى) Kisi kaam/hukm/amr par izhaar-e-khayaal karna, tanqeed, tabsara [RKT]

✽ Neez farmate hain: “*Sahaba, Taabaeen aur jamee<sup>1</sup> Ahle Sunnat wal Jamaat ka ittifaq hai ke Sahaba Ikraam ﷺ ki taareef, unke liye istghfaar, unse razamandi ka izhaar karna, unse mawaddat-o-mohabbat<sup>2</sup> rakhna aur unki shaan mein gustaakhi karne waale ko saza dena zaroori hai*”. (As-Saarim-ul-Maslool: V1 P579)

Ye tha mushajaraat-e-sahaaba mein Ahle Sunnat ka aqeeda, baaz log Sahaba ﷺ ke baahami ikhtilafaat ki aad mein apne khubs-e-baatin<sup>3</sup> ka izhaar karte rehte hain. Aeso’n ko maaloom hona chaahiye ke Ashaab-e-Rasool par tanqeed aur unki taqees bidat-o-zalaalat hai.

✽ Allama Abu Muzaffar Mansoor bin Muhammad Sam-aani (سمعاني) (d 489h) farmate hain: “*Sahaba ﷺ par taan kisi ke ruswa hone ki alaamat, bidat, aur gumraahi hai*”. (Fath-ul-Baari: V4 P365)

Mushajaraat-e-Sahaaba ke baare mein aqeeda Ahle Sunnat ke dalaael mulaahaza farmaae’n:

### [Quran-e-Kareem aur Mushajaraat-e-Sahaba:](#)

Kisi sunni musalman ko shubha nahi ho sakta ke sahaba ke baahami ikhtilafaat ijtihaad par mabni the na ke bad-niyati par. Ijtihaadi ghalati par to phir bhi ek (1) ajr hai.

☞ Farman-e-Ilaahi hai:

Yaqinan Allah Ta'ala Ne Unhe’n Maaf Farma Diya وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ  
Hai. (Surah Aale Imran: 155)

☞ Neez farmaya:

Yaqinan Allah Ta'ala Ne Tumhe’n Maaf Farma Diya وَلَقَدْ عَفَا عَنْكُمْ  
Hai. (Surah Aale Imran: 152)

Sahaba Ikraam ﷺ ki ghaer-ijtihaadi ghalatiyaa’n aur sareeh-gunaah bhi maaf hain. Mushajaraat-e-Sahaaba jo yaqinan ek (1) fareeq ki ijtihaadi

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<sup>1</sup> T: (جَمِيع) Tamaam, sab, poore/poora [RKT]

<sup>2</sup> T: (مَوَدَّة) pur-khuloos dosti, mukhlisaana aur be-gharz mohabbat [RKT]

<sup>3</sup> T: Keena, hasad, mukhaalifat jo poshida ho [RKT]

ghalati par mabni<sup>1</sup> the, bil-oola maaf honge. Ab un ikhtilafaat ko buniyaad banaa kar kisi Sahabi ke baare mein zabaan kholna apni aaqibat<sup>2</sup> barbaad karne ke siwa kuch nahi.

Aam musalman se kabira gunaah ho jae aur wo usse tauba karle to use zikr karke uski tanqees karna ya use buniyaad bana kar dil mein uske liye tangi rakhna bhi gunaah hai. To wo ijtihaadi ghalati, jis par Allah Ta'ala ne ek (1) ajr ataa farmaya ho, uski bina par kisi Sahabi ke khilaaf zabaan kholna kitni badi bad-bakhti hogi.

bayan karte hain

## Hadees-e-Rasool Aur Mushajaraat-e-Sahaaba

❁ Syedna Abu Huraira رضي الله عنه ke Rasool Allah ﷺ ne farmaya: “*Mere sahaba ki tanqees na kare’n, mere sahaba ko bura-bhala na kahe’n. Us zaat ki qasam, jiske haath mein meri jaan hai! Agar aap mein se koi uhud pahaad ke baraabar sona bhi kharch kare, to kisi sahabi ke ek (1) mudd (taqriban do (2) se adhaai 2½ paao) ya nisf mudd ke baraabar nahi ho sakta*”. (Sahih Muslim: 2540)

❁ Syeda Ayesha رضي الله عنها farmati hain: “*Logo’n ko sahaba ke liye istighfaar ka kaha gaya tha, lekin wo bura-bhala kehne lage*”. (Sahih Muslim: 3022)

❁ Hasan Basri رحمته الله bayan karte hain: “*Sahaba-e-Rasool Syedna Aaiz bin Amr رضي الله عنه, Obaidullah bin Ziyaad ke paas aae aur farmane lage: Beta! Maine Rasool Allah ﷺ ko farmate suna hai ke bad-tareen hukmraan wo hote hain jo apni riaaya par zulm karte hain. Lihaaza (meri nasihat hai ke) aap ka shumaar aese logo’n mein na ho. Obaidullah bin Ziyaad kehne laga: Baeth ja, tu Muhammad ﷺ ka fuzool sa sahabi hai. (nauzubillah) Syedna Aaiz رضي الله عنه farmane lage: Kya Sahaba Ikraam رضي الله عنه mein se bhi koi fuzool tha? Fuzool to Sahaba ke baad (aap jaese zaalim) hain ya honge*”. (Sahih Muslim: 1830)

Saabit hua ke Nabi-e-Akram ﷺ ke tamaam sahaba arfa-o-aala darajaat par faaiz hain. Tasleem ke baaz sahaba ko baaz par fazilat hai, lekin tamaam sahaba moazzaz-o-mohtaram hain aur baad mein aane waala

<sup>1</sup> T: (مبنى) Munhasir, qaaem, based on, depend [RKT]

<sup>2</sup> T: Aakhirat, anjaam, khaatima [FL]

koi shakhs neki, taqwa aur bade se bada ilmi karnaama sar-anjaam de kar bhi kisi sahabi ki adna-tareen neki ka muqaabla nahi kar sakta. Lihaaza baad waalo'n ko haq nahi ke wo Sahaba Ikraam ﷺ ki bashari laghzisho'n, jinhe'n Allah Ta'ala ne maaf farma diya hai, ya unki ijtihaadi ghalatiyo'n, jin par bhi Allah Ta'ala ne muwaakhaza<sup>1</sup> nahi farmaya, ko buniyaad bana kar un par zabaan-daraazi kare'n.

✽ Maimoon bin Mehran رحمه الله farmate hain: *“Teen (3) kaam chod deejiye, Ashaab-e-Muhammad ﷺ ko bura-bhala kehna, sitaaro'n mein ghaur-o-fikr, aur taqdeer mein ghaur-o-khauz<sup>2</sup>”*. (Fazaael us Sahaaba la Ahmad bin Hambal: 19 [Sanad Hasan])

### Ijma-e-Ummat Aur Mushajaraat-e-Sahaaba:

Ham Shaikh-ul-Islam Ibne Taimiya رحمه الله ki zabani bayan kar chuke hain ke mushajaraat-e-sahaaba mein khamosh rehne par ummat-e-muslima ka ijma hai. Shaikh-ul-Islam ka ye daawa bila-daleel nahi, waaqai Salaf-o-Saaliheen ka aqeeda yehi tha ke mushajaraat-e-sahaaba mein khamoshi ikhtiyaar ki jae aur us baare mein zabaan kholna gumraahi hai. Mulaahaza ho!

✽ Imam Abu Zurah Raazi aur Imam Abu Haatim Raazi رحمه الله bayan karte hain: *“Ham ne Hijaaz-o-Iraq, Misr-o-Shaam, Yemen tamaam ilaaqo'n ke ulama-e-ikraam dekhe hain, sab ka mazhab ye tha ke ... Muhammad ﷺ ke tamaam Sahaba ke liye rahmat ki dua ki jae aur unke mushajaraat ke baare mein zabaan band rakhi jae”*. (Kitab Asal us Sunnah wa Eteqaad ud Deen la Ibne Abi Haatim)

✽ Abbasi Khalifa Qaaim Bi-Amrillah Hashmi رحمه الله (d 467h) ne taqriban 430h mein 'Al Eteqaad-ul-Qaadri' ke naam se musulmano ka ijmaai-ottifaaqi aqeeda shaaya kiya, jise us daur ke tamaam ahle ilm ki taa'eed haasil thi aur uska mukhaalif ba-ittifaaq-e-ahle ilm faasiq-o-faajir qaraar paaya, us mein ye aqeeda bhi darj hai: *“Musalman Syedna Muawiya رضي الله عنه ke baare mein kalma-e-khair hi kehta hai, wo Sahaba Ikraam ﷺ ke baahami ikhtilafaat mein dakhil nahi deta, balke*

<sup>1</sup> T: (مُؤَاخَذَةً) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

<sup>2</sup> T: (غَوْر و خَوْض) Ghaur-o-fikr, gehri soch [RKT]

*tamaam Sahaba Ikraam ﷺ ke liye rahmat ki dua karta hai*". (Al Eteqaad-ul-Qaadri, al-mundarj fil muntazim la Ibnul Jauzi: V15 P281 [Sanad Sahih])

☉ Awwaam bin Hoshab ؓ (d 148h) farmate hain: *"Ashaab-e-Muhammad ﷺ ke mahaasin<sup>1</sup> bayan kare'n, usse aapas mein itthaad paeda hoga. Sahaba se bad-gumaani karenge to logo'n ko bhadkaane ka sabab banenge"*. (Ash Shariya lil Aajiri: 1981; As Sunnah lil Khallaal: 828-829 [Sanad Hasan])

☉ Imam Shihab bin Kharaash ؓ (d baad 174h) farmate hain: *"Maine aslaaf-e-ummat ko yehi kehte suna ke ashaab-e-rasool ka tazkira is tarah kare'n ke un se mohabbat paeda ho. Unke ikhtilafaat ka zikr na kare'n ke usse aap logo'n ko Sahaba ﷺ se mutanaffir<sup>2</sup> karne ka sabab banenge"*. (Al Kaamil Fee Zuafa ur Rijaaal lil Ibne Adi: V5 P53; Taareekh Dimishq: V23 P215; Meezaan-ul-Etedaal liz Zahbi: V2 P282 [Sanad Sahih])

☉ Imam Ahmad bin Hambal ؓ (d 241h) se Syedna Ali aur Syedna Muawiya ؓ ke maa-baen hone waali jung ke mutaalliqa poocha gaya, farmaya: *"Main un sab ke mutaalliqa acchi baat hi kehta hoo'n"*. (Manaaqib-ul-Imam Ahmad la Ibnul Jauzi: P146)

☉ Imam Abul Hasan Ashari ؓ (d 324h) farmate hain: *"Ham tamaam Sahaba ﷺ se mohabbat rakhte hain aur unke mushajaraat mein zabaan band rakhte hain"*. (Al Ibaanah a'n Usool ad Diyaanah: P29)

☉ Haafiz Zahbi ؓ (d 748h) farmate hain: *"Jab jung-e-sifteen mein ladne waale dono giroho'n ke maa-baen talwaar, jo bura-bhala kehne se bada amal tha, waaqe ho gai, to us hawaale se hamara manhaj hai ke mushajaraat-e-sahaaba mein khamoshi ikhtiyaar ki jaae aur unke liye maghfirat ki dua ki jaae. Unke darmiyaan ikhtilaaf ka tazkira pasand nahi karte, balke aese tarz-e-amal se Allah Ta'ala ki panaah maangte hain"*. (Siyar Elaam an Nubala: V3 P39)

☉ Mazeed farmate hain: *"Waaqia sifteen ke baad awwal ke log teen (3) aqsaam mein bat gae. Pehle saahib-e-ilm Ahle Sunnat, jo tamaam Sahaba Ikraam ﷺ se mohabbat rakhte aur unke baahami ikhtilafaat*

<sup>1</sup> T: (مَحاسِن) Bhalaiyaa'n, khoobiyyaa'n, nekiyaa'n, acchaiyaa'n [RKT]

<sup>2</sup> T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]

mein taang adaane se baaz rehte the, jaesa ke Syedna Saad, Syedna Ibne Umar, Muhammad bin Salama ؓ aur deegar bahut se sahaba. Doosre Shia, jo Ahle Baet se mohabbat ka dam bharte the aur unki gustaakhi karte the, jinki Syedna Ali ؓ se ladaai hui, kehte the ke wo baaghi aur zaalim musalman hain. Teesre Naasibi, jo siffeen waale din Syedna Ali ؓ se lade the aur Syedna Abu Bakr aur Syedna Umar ؓ ko musalman samajhte the, kehte the ke Syedna Ali ؓ ne khalifatul muslimeen Syedna Usman ؓ ko be-yaar-o-madadgaar chod diya”.

“Mere ilm mein us daur ka koi shia aesa nahi, jo Syedna Muawiya ؓ aur unke giroh ko kaafir qaraar dete ho, na us daur ka koi naasibi aesa tha, jo Syedna Ali ؓ aur unke giroh par kufr ka fatwa lagata ho. Balke wo sirf mukhalifeen par sabb-o-shitam<sup>1</sup> karte aur din mein unke liye buhz rakhte the. Phir ye daur aaya ke hamare zaman eke shia apni jahaalat aur hat-dharmi ki bina par Sahaba Ikraam ؓ ko kaafir kehte hain aur apni naadaani aur zulm ki bina par unse elaan-e-baraa-at karte hain. Abu Bakr ؓ par zabaan-e-taan daraaz karte hain. Allah Ta'ala unhe'n tabaah-o-barbaad kare. Rahe naasibi to wo hamare daur mein bahut kam reh gae hain, mere ilm ke mutaabiq koi bhi naasibi Syedna Ali ؓ ya kisi Sahabi ki takfeer nahi karta”. (Siyar Elaam an Nubala: V5 P374)

☞ Neez likhte hain: “Hamara manhaj ye hai ke ham tamaam Sahaba ؓ ke liye istighfaar karte hain, sabse mohabbat rakhte hain aur unke baahami ikhtilafaat mein zabaan band rakhte hain”. (Siyar Elaam an Nubala: V7 P370)

☞ Imam Muhammad bin Hussain Aajiri ؓ (d 360h) farmate hain: “Fazaail-e-Sahaba-o-Fazaail-e-Ahle Baet ؓ mein ghaur karne waale ko tamam Sahaba aur ahle baet se mohabbat rakhni chaahiye, wo sab ke liye rahmat-o-maghfirat ki dua kare, Sahaba ؓ se mohabbat ko Allah Ta'ala ke darbaar mein wasila banaae, aur taufeeq milne par Allah Ta'ala ka shukr bhi adaa kare, wo Sahaba Ikraam ؓ ke ikhtilafaat ka zikr kare, na us baare mein bahes-o-tamhees<sup>2</sup> mein pade. Agar raah-e-

<sup>1</sup> T: (سَبَّ و سَتْم) Zulm-o-sitam, laan-taan [RKT]

<sup>2</sup> T: Saabit karna, bahes karna [RKT]

hidayat se bhatka koi jaahil-o-paagal ham se takraar kare aur kahe ke: ‘Falaan sahaabi ne falaan se ladaai kyon ki aur falaan ne falaan ko qatl kyon kiya?’ To ham kahenge: ‘Hamein us baat ka na to koi faaeda hai, na ham use maaloom karne par majboor hain’. Wo kahe kyon? to ham kahenge: Ye fitne the, jin se Sahaba Ikraam ﷺ ka paala pada aur unho’n ne un fitno’n se wohi tareeq-e-kaar apnaaya, jis par ilmi ijtihaad ne unki rehnumai ki. Wo unki haqiqat baad waalo’n se behtar jaante the, aur baad waalo’n se ziyaada hidaayat par the, kyonke wo ahle jannat the, unke saamne Quran naazil hua, unho’n ne Rasool Allah ﷺ ka deedaar kiya aur aap ki ma’eenat<sup>1</sup> mein jihaad kiya, Allah Ta’ala ne unke liye apni khushnoodi, maghfirat, aur ajr-e-azeem ki zamaanat di aur Rasool-e-Kareem ﷺ ne unke khair-ul-quroon hone ki gawaahi di. Wo sabse ziyaada Allah Ta’ala ki maarifat<sup>2</sup> rakhne waale, uske Rasool ﷺ ko sabse ziyaada jaanne waale aur Quran-o-Sunnat ko sabse ziyaada samajhne waale the, lihaaza unhi se ham ilm akhaz<sup>3</sup> karte hain, unke aqwaal se tajaawuz<sup>4</sup> nahi karte, unhi ke faesle naafiz karte hain, khud ko unke rang mein rangte hain, unhi ki paerawi karte hain aur hamein hukm bhi usi baat ka diya gaya hai”.

“Agar koi shakhs ye kahe ke hamein Sahaba Ikraam ﷺ ke baahami ikhtilafaat ki jaanch-padtaal se kya nuqsan hoga? To ham kahenge mushajaraat-e-sahaaba mein dakhil dene se nuqsan laazim hai, kyonke Sahaba Ikraam ﷺ aql mein ham se faaiq<sup>5</sup> the, ham unke muqaable mein bahut kam aql rakhte hain, youn agar ham unke ikhtilafaat mein ghaur-o-khauz karenge, to raah-e-haq se gumraah ho jaaenge aur unke baare mein jis sulook ka hamein hukm diya gaya hai, usse munharif ho jaaenge”.

“Agar wo sawaal kare ke hamein Sahaba Ikraam ﷺ ke baare mein kya hukm diya gaya hai? To ham kahenge ke hamein unke liye istighfaar aur rahmat ki dua karne, unse mohabbat rakhne aur unki

<sup>1</sup> T: (مَعِيَّةٌ) Kisi ki maujoodgi mein, hamraahi mein, saath-saath [RKT]

<sup>2</sup> T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [RKT]

<sup>3</sup> T: (أَخَذَ) Haasil karne ya lene ka amal, husool [RKT]

<sup>4</sup> T: (تَجَاوَزَ) Hadd se guzarna, Muqarrara hadd se aage badhna, hukm udooli [RKT]

<sup>5</sup> T: Fauqiyat rakhne waala, badha hua, bartar, mumtaaz muazzaz [FL]



itaa-at karne ka hukm sunaya gaya hai. Us par Kitab-o-Sunnat aur Aemma-e-Muslimeen ke aqwaal daleel hain. Hame'n Sahaba Ikraam ﷺ ke ikhtilafaat zikr karne ki zaroorat hi nahi. Wo Nabi-e-Akram ﷺ ki sohbat se musharraf hue, Aap ﷺ ne unse rishtedaari banaai, aur unho'n ne bhi Aap ﷺ se rishtedaari badhaai. Nabi-e-Akram ﷺ ki sohbat ki bina par hi Allah Kareem unko maaf farma dega".

"Allah Ta'ala ne apni kitab mein ye zamaanat di hai ke wo un mein se kisi ko ruswa nahi karega aur Quran-e-Kareem mein ye bhi zikr kiya ke Sahaba Ikraam ﷺ ke ausaaf Taurat aur Injeel mein mazkoor hain. You'n Allah Ta'ala ne unhe'n behtareen mahaasin-o-ausaaf se muttasif<sup>1</sup> farmaya aur hame'n ye bata diya ke usne unki tauba qubool karli hai. Jab unki tauba qubool ho gai hai to un mein se kisi ko bhi azaab nahi ho sakta. Allah Sahaba Ikraam se raazi ho gaya aur Sahaba Ikraam Allah se raazi ho gae. Ye Allah ka giroh hai aur Allah ka giroh hi kaamyaab-o-kaamraan hai."

"Agar koi kahe ke main Sahaba Ikraam ﷺ ke ikhtilafaat se baa-khabar ho jaau'n aur wajah-e-ikhtilaaf jaanna mujhe accha lagta hai. Use kaha jaae ke tu fitna barpa karna chaahta hai, kyouнке to wo cheez talab kar raha hai jo tumhe'n koi faaeda nahi de sakti, albatta nuqsan zaroor degi. Agar uske bajaae tu Allah Ta'ala ke aaed-karda faraaez-o-waajibaat ki adaai gi karke aur uske bayan-karda moharramaat se bach kar apni bandi ki islaah kar leta, to ye kaam tere liye behtar hota, khusoosan hamare is zamane mein jab ke bahut si gumrahiyaa'n sar utha chuki hain. Neez, usse kaha jaaega ke tere khaane-peene, libaas aur moaash ka intizaam kaha'n se hoga aur maal ko kharch kaha'n karna hai? Us baare mein ghaur-o-fikr tere liye ziyaada behtar hai. Sahaba Ikraam ﷺ ke mushajaraat ki bahes-o-tafteesh mein padne ke baad tera dil kaj-rawi<sup>2</sup> se mehfooz nahi reh paaega aur tu wo sochne lagega jo tere liye jaaez nahi. Shaetaan tujhe behkaaega aur tu un hastiyo'n ko bura-bhala kehne lagega aur unse bughz rakhne lagega, jin se mohabbat karna, jin ke baare mein

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<sup>1</sup> T: (مُتَّصِف) Khoobiyaan rakhne waala, saaheb-e-sifat, jis mein koi wasf paaya jaae [RKT]

<sup>2</sup> T: (کَج رَوی) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [RKT]

*istighfaar karna aur jinki paerawi karna Allah ka hukm hai”.*

*“You’n to shah-raah-e-haq<sup>1</sup> se bhatak kar baatil ki pagdandiyo’n ka raahi ban jaaega, agar wo kahe ke hame’n Quran-o-Sunnat ki nusoos aur ulama-e-muslimeen ke aqwaal mein wo baat dikhaao, jisse tumhara mudda-aa<sup>2</sup> saabit ho, taake ham Sahaba Ikraam ﷺ ke baahami ikhtilafaat ke baare mein bahes-o-tafteesh ki khwaahish se baaz aajaae’n, to use kaha jaaega ke us silsile mein wo tamaam cheeze’n ham zikr kar chuke hain, jin se ek (1) zee-shuoor haqiqat samajah sakta hai. Albatta kuch baate’n yaha’n dobara zikr ki jaaengi taake haq ke mutalaashi momin ka zameer jaag jaae. Allah Ta’ala ka farman hai:”*

Muhammad ﷺ Allah Ke Rasool Hain Aur Aap Ke Saathi Kaafiro’n Par Sakht Aur Aapas Mein Intihaai Meherbaan Hain, Aap Unhe’n Rukoo-o-Sujood Karte Dekhenge, Wo Fazl-e-Ilaahi Aur Razamandi Ke Talabgaar Rehte Hain, Unki Ek (1) Khusoosi Pehchaan Unke Chehro’n Mein Sajdo’n Ka Nishaan Hai, Unki Ye Sifat Taurat Mein Hai Aur Injeel Mein Unki Sifat Us Kheti Ki Maanind Hai Jis Ne Apni Kopal<sup>3</sup> Nikaali, Phir Use Mazboot Kiya Aur Wo (pauda) Tawaana Ho Gaya, Phir Apne Tane Par Seedha Khada Ho Gaya, Ye Soorat-e-Haal Kisaano’n Ko Khush Karti Hai, (Allah ki taraf se ye is liye hua) Taake Un (Sahaba Ikraam) Ki Wajah Se Kuffaar Ko Ghaez-o-Ghazab Mein Mubtala Kare.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ  
عَلَى الْكُفَّارِ رَحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا  
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا  
سَيَبَاهُهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ  
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ  
فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يَعْجِبُ  
الرُّوعَ لِيُعْجِظَ بِهِمُ الْكُفَّارُ

(Surah-al-Fath: 29)

<sup>1</sup> T: Haq ka raasta [RSB]

<sup>2</sup> T: (مُدَّعَا) Wo cheez jis par daawa ho, maqsad, gharz [RKT]

<sup>3</sup> T: (كُوْتَيْل) Kali-patti jo taaza phooti ho [RKT]

*“Phir Allah Ta'ala ne Sahaba Ikraam ﷺ ko maghfirat aur ajr-e-azeem ka waada diya”.*

Allah Ta'ala Ne Nabi ﷺ Aur Un Muhajireen-o-Ansaar Se Darguzar Farmaya, Jinho'n Ne Tangi Ke Aalam Mein Aap Ki Paerawi Ki.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ.

(Surah-at-Tauba: 117)

*“Neez farmaya:”*

Muhajireen Aur Ansaar Mein Se Islam Mein Sabqat<sup>1</sup> Karne Waalo'n Aur Jinho'n Ne Acche Tariqa Se Unki Paerawi Ki, Se Allah Raazi Ho Gaya.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ.

(Surah-at-Tauba: 110)

*“Neez farmaya:”.*

Qiyamat Ke Din Allah Apne Nabi Aur Unke Saath Imaan Lane Waalo'n Ko Ruswa Nahi Karega, Unka Noor Unke Aage Aur Unke Daa'e'n Taraf Daudta Hoga.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ  
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ.

(Surah-at-Tahreem: 8)

*“Neez farmaya:”*

Tum Ummat Behtareen Log Ho.

كُنْتُمْ خَيْرَ أُمَّةٍ. (Surah Aale Imran: 110)

*“Mazeed farmaya:”*

Yaqinan Allah Ta'ala Momino Se Raazi Ho Gaya. (Surah-al-Fath: 18)

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ.

*“Iske saath-saath Allah Ta'ala ne un logo'n ki taareef bhi ki jo Sahaba Ikraam ﷺ ke baad aakar unke liye istighfaar karenge aur dua karenge ke Allah Ta'ala unke dilo'n mein Sahaba Ikraam ke baare mein koi khalish na daale. Allah Ta'ala ne aese logo'n ki bahut ziyaada sana ki hai”.*

<sup>1</sup> T: (سَبَقَتْ) Fauqiyat, badaai, sharf, buzurgi, azmat [RKT]

*“Nabi-e-Akram ﷺ ne farmaya: Sabse behtareen log mere zamane ke log hain, phir wo jo unke baad aae aur phir wo jo unke baad aae”. (Sahih Bukhari: 2252; Sahih Muslim: 2533) “Jo shakhs Allah Ta’ala aur Rasool-e-Akram ﷺ ke ye farameen sun le, use kaha jaae ke agar tu hidaayat-o-bhalaai ka taalib hai, to Allah Ta’ala ki nasihat par amal kar aur agar ab bhi tu apni man-marzi karega to dar hai ke tera shumaar un logo’n mein ho jaae jin ke baare mein Allah ne farmaya:”*

Us Shakhs Se Badh Kar Zaalim Kaun Hai, Jisne Allah Ki Hidaayat Ko Chod Kar Apne Nafs Ki Paerawi Karli?.

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ . (Surah-al-Qasas: 50)

*“Mazeed farmaya:”*

Agar Allah Un Mein Koi Bhalaai Jaanta, To Unhe’n Zaroor Suna (samjha) Deta Aur Agar Wo Unhe’n Suna Deta To Bhi Wo Zaroor Phir Jaate Aur Eraaz<sup>1</sup> Karne Waale Hote.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْعَهِمْ ۖ وَلَوْ أَسْعَهِمْ لَقَتُولُوا وَهُمْ مُّعْرِضُونَ . (Surah-al-Anfaal: 23)

*“Use ye bhi kaha jaae ke jo Nabi ﷺ ke baaz Sahaba ﷺ par taan kare aur baaz ki taareef kare, neez baaz par tanqeed<sup>2</sup> kare aur baaz ki madh<sup>3</sup> kare, wo fitna-parwar hai aur fitne mein muhtala ho chuka hai, kyonke us par farz tha ke sab Sahaba Ikraam ﷺ se mohabbat karta aur sabke liye istighfaar karta. Allah Ta’ala Sahaba Ikraam se raazi ho aur hame’n unki mohabbat ke sabab najaat de”. (Ash-Shariah: V5 2485)*

🌀 Imam Abu Bakr Ismaili ؓ (d 371h) farmate hain: *“Aimma-e-Hadees Sahaba Ikraam ﷺ ke baahami ikhtilafaat ke baare mein guftagu se ehteraaz karte hain, ghalat baate’n un par nahi thopte aur unke mushajaraat ka muaamala supurd-e-khuda karte hain”*. (Eteqaad Aimmatul Hadees: P79)

🌀 Imam Abul Hasan Ashari ؓ (d 324h) farmate hain: *“Syedna Ali,*

<sup>1</sup> T: (اِعْرَاض) Roo-gardaani, ijtinaab, kinaarakashi [RKT]

<sup>2</sup> T: (تَنْقِيد) Eteraaz, nukta-cheeni, aesi raae jo bure-bhale ya sahih aur ghalat ki tameez kara de [RKT]

<sup>3</sup> T: (مَدْح) Taareef, tauseef [RKT]

*Syedna Zubair aur Syeda Ayesha ؓ ke darmiyan hone waale ikhtilafaat taaweel-o-ijtihaad ki bina par the. Syedna Ali ؓ khalifa-e-waqt the aur sab mujtahid the, unhe’n Nabi-e-Kareem ؐ ne jannat aur shahaadat ki khush-khabri sunai hai. Maaloom hua ke wo sab ijtihaad mein haq par the. Usi tarah Syedna Ali aur Syedna Muawiya ؓ ke ikhtilafaat bhi ijtihaadi the. Tamaam Sahaba Ikraam ؓ ba-etemaad aur ba-kirdaar the. Allah aur Rasool ؐ ne sabki taareef ki hai aur hame’n bhi unki izzat-o-takreem karne, unse mohabbat rakhne aur unki tanqees<sup>1</sup> karne waale se elaan-e-baraa-at karne ka hukm diya hai, Allah sab Sahaba ؓ par raazi hai” . (Al Ibaanah A’n Usool ad Diyaanah: P78)*

☉ Allama Abu Muhammad Abdullah bin Abi Zaid Qaerawaani ؒ (d 386h) farmate hain: *“Rasool Allah ؐ ke har Sahabi ka zikr-e-khaer kiya jaae, unke maa-baen hone waali jungo’n se mutaalliq zaban-bandi ki jaae. Sahaba ؓ sabse ziyaada haq rakhte hain ke unke liye behtareen uzr talaash kiye jaae’n aur unke mutaalliq accha gumaan rakha jaae”*. (Ar-Risaalah: P9)

☉ Haafiz Ibne Battah (بطه) ؒ (d 387h): *“Ham Sahaba ؓ ke baahami ikhtilafaat mein zabaan band rakhte hain. Wo Rasool Allah ؐ ke saath ghazwaat mein shareek hue, unhe’n neki mein saari ummat se sabqat haasil hai, Allah ne unhe’n maaf farma diya aur musulmano ko unke liye dua-e-maghfirat karne aur unse mohabbat ke zariye taqarrub haasil karne ka hukm diya hai. Ye ahkaam us Rabbul Aalameen ne ba-zabaan-e-Rasool ؐ farz kiye, jise ba-khoobi ilm tha ke aainda kya hone waala hai, use ilm tha ke Sahaba Ikraam ؓ aapas mein qitaal tak karenge. Uske bawujood Allah Ta’ala ne (Ambiya-e-Ikraam ؑ ke baad) unhe’n saari makhlooq par fazilat ataa farmai. Khata-o-amd<sup>2</sup> dono qism ki laghzishe’n unse door kardi gae’n aur unke tamaam baahami ikhtilafaat bhi maaf farma diye gae”*. (Al Ibaanah Fee Usool us Sunnah: P268)

☉ Imam Abu Mansoor Asbahani ؒ (d 418h) farmate hain: *“Sunnat hai ke Ashaab-e-Rasool ؓ ke ikhtilafaat par khamoshi ikhtiyaar ki jaae,*

<sup>1</sup> T: Tehqeer, aeb-joi, hajoo, eteraaz, nukta-cheeni [RKT]

<sup>2</sup> T: (عَمْد) Qasd, iraada, niyyat, azm, intention, intentional [RKT]

unke fazaael bayan kiye jaae'n aur unki iqtida ki jaae. Sahaba chamakdaar sitaare the. Allah un sab par raazi ho gaya. Neez, Taabaeen, Aimmah-e-Deen aur Salaf-o-Saaliheen ﷺ ke liye bhi dua-e-rahmat ki jaae". (Al Hujjah Fee Bayaan il Mahajjah li Abul Qasim al Asbahani: V1 P252 [Sanad Sahih])

🌀 Allama Abdul Qaahir Baghdadi رحمه الله (d 429h) farmate hain: "Syedna Muawiya رضي الله عنه aadil, faazil, aur aala darje ke sahaabi hain. Sahaba رضي الله عنهم ke darmiyaan barpa hone waali jungo'n mein har sahabi ek (1) shubha<sup>1</sup> par lad raha tha, jisse wo khud ko saaeb<sup>2</sup> samajhta tha. Ye sab Sahaba apni jungo'n mein mutaawil the<sup>3</sup>. Un jungo'n ki wajah se unki adaalat<sup>4</sup> saaqit<sup>5</sup> nahi hui. Wo mujtahid the aur mujtahideen ke darmiyaan masaael ka ikhtilaaf hota rehta hai, jaesa ke unke baad mujtahideen masaael mein ikhtilaaf karte rahe hain, usse kisi ek (1) ka naaqis<sup>6</sup> hona laazim nahi aata". (Mirqaat-ul-Mafateeh lil Mulla Ali Qaari: V9 3875; Sharah ut Taiyyabi: V12 3840)

🌀 Imam Abu Nuaim Asbahani رحمه الله (d 430h) farmate hain: "Ummat-e-muslima par farz hai ke Allah Ta'ala ne Sahaba رضي الله عنهم ki jo madh bayan ki hai, use bayan kiya jaae aur ghusse, ghaflat aur shiddat mein agar kahee'n shaetaan ke behkaawe mein aagae hain to usse chashm-poshi<sup>7</sup> ki jaae. Is silsile mein ham Allah Ta'ala ke is farman ko daleel banaate hain:"

Sahaba Ke Musharraf-ba-Islaam  
Hone Waale Dua-go Rehte Hain Ke  
Hamare Rabb! Hame'n Aur Imaan  
Mein Sabqat Le Jaane Waale  
Hamare Bhaiyo'n Ko Bakhsh De.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا  
اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ .

(Surah-al-Hashr: 10)

*"Kyouнке laghzhish, ghalati, ghusse, shiddat aur kotaahi se koi*

<sup>1</sup> T: (شُبْهَة) Shak, gumaan, wahem, doubt, uncertainty [RKT]

<sup>2</sup> T: (صَائِب) Durust, sahih, seedha [RKT]

<sup>3</sup> T: (مُتَّأَوِّل) Pehla, awwal, sharh-o-tafseel se bataane waala, shaareh, tarjumaan [RKT]

<sup>4</sup> T: (عَدَالَت) Insaaf karne waala, munsif, aadil hona [RKT]

<sup>5</sup> T: (سَاقِط) Radd kiya hua, mauqoof, mustarad, zaaal [RKT]

<sup>6</sup> T: (نَاقِص) Adhoora, naa-mukammal, aebdaar, khote [RKT]

<sup>7</sup> T: (چشم پوشی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

*bhi mubarra<sup>1</sup> nahi. Allah Ta'ala ne Sahaba Ikraam ﷺ ki aesi laghzishe'n maaf farmadi hain. Sahaba ki bashari ghalatiyaa'n unse baraa-at<sup>2</sup> aur adaawat ka sabab nahi ban sakte'n. Allah Ta'ala unki qaabil-e-sataaish<sup>3</sup> sabqat islam ki bina par unse mohabbat rakhta hai, aur izzat waale martabe ki wajah se unse dosti rakhta hai".* (Kitaab-ul-Imamah war Rad Alaa ar-Rawaafizah: P341-342)

☪ Neez farmate hain: *"Jis ne Sahaba Ikraam ﷺ ko bura kaha, unse bughz rakha aur unki taawilaat aur jungo'n ko bataur-e-mazammat pesh kiya, to wo unke baare mein Allah ke hukm aur uske bayaan-karda adab-o-wasiyyat se udool<sup>4</sup> kar raha hai. Sahaba ke mutaalliq zaban-daraazi karne waala Nabi-e-Kareem ﷺ, Sahaba Ikraam, Islam aur Ahle Islam ke baare mein buri khaslat ki wajah se aesa karta hai".* (Al-Imamah war Rad Alaa ar-Rawaafizah: P376)

☪ Shaikh-ul-Islam Ismail Saabooni رحمه الله (d 449h) farmate hain: *"Ahle Sunnat ka aqeeda hai ke Sahaba Ikraam ﷺ ke maa-baen ikhtilafaat mein khamoshi ikhtiyaar ki jaae aur zabaan ko aesi baato'n se paak rakha jaae jo Sahaba Ikraam ke liye aeb-o-naqs ka baais ho'n. Balke sab ke liye dua-e-rahmat ki jaae aur sab se mohabbat rakhi jaae".* (Aqeedatus Salaf Ashaab-ul-Hadees: P93)

☪ Allama Ibne Hazam رحمه الله farmate hain: *"In dalaael ki roo se ham yaqinan keh sakte hain ke Syedna Ali رضي الله عنه durusti par the, saahib-e-haq-o-amaanat the, unke liye do (2) ajr hain, ek (1) ijtihaad ka aur doosra durusti ka. Ham ye bhi yaqeen ke saath kehte hain ke Syedna Muawiya رضي الله عنه aur unke saathi ghalati par the, lekin mujtahid the aur unhe'n ijtihaad ka ek (1) ajr milega".* (Al-Fisal Fil-milal wal-Ahwaai wan-Nahl: 4/161)

☪ Neez farmate hain: *"Tamaam Sahaba رضي الله عنهم qatai taur par jannati hain, is (yaane unhe'n jahannami) se Rasool Allah ﷺ ki tanqees-e-shaan<sup>5</sup> laazim aati hai. Kyounke Aap ﷺ ko poori insaanaiyat ki taraf mab-oos<sup>6</sup>*

<sup>1</sup> T: (مُبَرَّأ) Kisi gunaah, tohmat ya sifat-e-mazmoom wahgaira se bari, paak-o-saaf [RKT]

<sup>2</sup> T: (تَرَأَتْ) Bachaao, safaai, (ilzaam se bari hone ki soorat-e-haal [RKT]

<sup>3</sup> T: Taareef ke qaabil [RSB]

<sup>4</sup> T: (عُدُول) Naafarmaani, sartaabi, inkaar, roo-gardaani, inhereaf [RKT]

<sup>5</sup> T: Shaan mein kami karna, shaan mein nukta-cheeni karna [RKT]

<sup>6</sup> T: (مَبْعُوث) Bheja hua, nubuwwat ya risaalat ke liye bheja ya muqarrar hua [RKT]

kiya gaya hai, unki rehnumaai karna aur unhe'n kufr-o-zalaalat se nikaalna Aap ﷺ ke besat ka maqsad hai. Isse ye laazim aaega ke Nabi-e-Kareem ﷺ ke Sahaba mein siwaae chand, yaane che-saat (6-7) ke, sab ke sab hidaayat na paa sake aur na hi unka imaan par khaatima hua. Aese kalimaat adaa karne se ham Allah Ta'ala ki panaah mein aate hain. Isi liye Ahle Sunnat wal Jamaat ka ijma hai ke har musalman par waajib hai ke wo tamaam Sahaba ka tazkiya<sup>1</sup> kare unko aadil qaraar de, unhe'n bura-bhala kehne aur un par taan karne se baaz rahe aur unki madh-o-sataaish kare, kyonke Allah Ta'ala aur uske Rasool ne unko aadil qaraar diya hai, unka tazkiya kiya hai aur unki taareef ki hai". (Limaat ut Tanqeeh li Abdul Haq Dehelwi: V9 P579)

🌀 Allama Ilkiya al-Hiraasi رحمه الله (d 504h) Farmate hain: "Sahaba ﷺ ke darmiyaan barpa hone waali junge'n aur fitne ijtihaad par mabni the". (Al-Bahr-ul-Muheet li Zarakshi: V6 P186; Irshad-ul-Fuhood li Shaukani: V1 P186)

🌀 Allama Ghazali رحمه الله (d 505h) farmate hain: "Syedna Muawiya aur Syedna Ali ﷺ ke baahami ikhtilafaat ijtihaad par mabni the, Syedna Muawiya ﷺ ki taraf se imaamat-o-khilaafat ka koi tanaaza nahi tha". (Ihya Uloom ud Deen: V1 P115)

🌀 Qawaam us Sunnah Abul Qasim Asbahaani رحمه الله (d 535h) farmate hain: "Syedna Ali aur Syedna Muawiya ﷺ ke maabaen jo ikhtilafaat hue, us silsile mein salaf ka mauqif khamoshi hai, aur yehi Ahle Sunnat ka aqeeda hai". (Al Hujja Fee Bayaan il Mahajjah: V2 P569)

🌀 Allama Maazri رحمه الله likhte hain: "Syedna Ali aur Syedna Muawiya ﷺ ke darmiyaan jo junge'n barpa hui thee'n aur Sahaba ﷺ ka jo khoon baha tha, to ye ek (1) taaweel aur ijtihaad ki wajah se tha. Har giroh khud ko durust samajhta tha". (Al Muallim Bi-Fawaaed Muslim: V3 P243)

🌀 Qaazi Ayaaz رحمه الله (d 544h) farmate hain: "Nabi-e-Kareem ﷺ ki izzat-o-takreem ka ek (1) pehlu ye bhi hai ke Aap ﷺ ke Sahaba Ikraam ﷺ ki izzat-o-takreem ki jaae, unka haq pehchaana jaae, unki iqtida ki jaae, unke baare mein husne-zan<sup>2</sup> rakha jaae, unke liye istighfaar kiya jaae,

<sup>1</sup> T: (تَرْكِيه) Paak karna, safaai, paaki [RKT]

<sup>2</sup> T: (حُسْن ظَن) Nek gumaan, kisi ke mutaalliq accha khayaal, acchi raai [RKT]



unke maa-baen hone waale ikhtilafaat mein zabaan band rakhi jaae, unke dushmano se adaawat<sup>1</sup> rakhi jaae, unke khilaaf muarrikheen<sup>2</sup> ki (be-sanad) khabro'n, majhool<sup>3</sup> raawiyo'n ki bayan-karda riwayaat, gumrah-shiyyo'n aur ahle bidat ki phaelaai hui man-ghadat kahaniyo'n ko nazar-andaz kiya jaae, jin se unki tanqees-e-shaan hoti hai. Unke ikhtilafaat acche maano'n par mahmool<sup>4</sup> kiye jaane'n aur unke liye behtar uzr talaash kiye jaae'n, kyonke wo log uske ahl hain. Un mein se kisi ka bhi tazkira buraai ke saath na kiya jaae, na un par koi ilzaam dhara jaae, balke sirf unki nekiyaa'n, fazaael aur unki seerat ke mahaasin bayan kiye jaae'n. Usse hat kar jo baate'n ho'n unse zabaan band rakhi jaae". (Ash Shifa Bi-Taareef Huqooq-ul-Mustafa: V2 P611-612)

🌀 Allama Qurtubi رحمه الله (d 671h) farmate hain: “Tamaam Sahaba ﷺ aadil hain, Allah ke wali, uske pasandida aur Ambiya-o-Rusul ﷺ ke baad tamaam insaano mein afzal hain. Ye Ahle Sunnat ka mazhab hai, ummat ke aimma ki ek (1) badi jamat isi mazhab par qaaem hai. Iske bar-aks ek (1) chota sa giroh, jin ki koi haesiyat nahi, kehta hai ke sahaba ka muaamala bhi aam logo'n ki tarah hai, unki adaalat bhi check ki jaaegi. Un logo'n mein baaz ye arq karte hain ke baaz Sahaba ki haalat shuru islam mein mukhtalif thi (aur baad mein mukhtalif)”.

“Kehte hain: Us waqt ye sahaba adaalat par qaaem the, phir haalaat ne palta khaya aur un mein junge'n chid gae'n aur khoon bahaae gae, lihaaza unki adaalat par bahes ki jaaegi. Ye mardood baat hai, kyonke behtareen aur Fuzala<sup>5</sup> Sahaba Ikraam masalan: Ali, Talha, Zubair waghaerahum ﷺ ki Allah Ta'ala ne taareef ki hai, unka tazkiya kiya hai, Allah unse raazi ho gaya, unhe'n bhi raazi kar diya aur unse jannat ka waada kiya hai. Farmaan-e-Baari Ta'ala hai:”

Unke Liye Maghfirat Aur Bahut Bada Ajr  
(jannat) Hai. (Surah-al-Maaida: 9)

مَغْفِرَةً وَأَجْرًا عَظِيمًا

<sup>1</sup> T: (غداوت) Dushmani, bughz, khasoomat, ikhtelaaf, mukhaalifat [RKT]

<sup>2</sup> T: (مؤرخ) Taareekh likhne waala, taareekh-daa'n [RKT]

<sup>3</sup> T: (مجهول) Naa-maaloom, ghair-maarroof, jaahil, bewaqaof [RKT]

<sup>4</sup> T: (محمول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

<sup>5</sup> T: (فضلاء) Fazilat waale log, ulama [RKT]

*“Khusoosan ashra-e-mubasshara, jin ke qatai taur par jannati hone ki khabar Rasool Allah ﷺ ne di hai, wo uswa<sup>1</sup> hain, halaanke Nabi-e-Kareem ﷺ ki peshan-goio’n ki bina par ye Sahaba jaante the ke Nabi-e-Kareem ﷺ ke baad bahut se fitno’n aur haawaadis ka unhe’n saamna hoga. Usse Sahaba ke muqaam-o-martaba, aur fazilat mein kami waaqe nahi hui, kyonke un tamaam muamalaat ki buniyaad ijtihaad par thi aur har mujtahid ko ajr milta hai”*. (Tafseer Qurtubi: V16 P299)

🌀 Neez farmate hain: *“Kisi Sahabi ki taraf qatai ghalati mansoob karna jaaez nahi. Kyonke tamaam Sahaba ne jo bhi kiya, sab ijtihaad ki bina par kiya aur Allah Ta’ala ko raazi karne ke liye kiya. Wo tamaam Sahaba hamare aimma hain, unke baahami ikhtilafaat mein hamare liye mashroo<sup>2</sup> yehi hai ke zabaan-bandi ki jaae aur unka zikr-e-khair kiya jaae, kyonke unhe’n sahaabiyat ka sharf haasil hai, Nabi-e-Kareem ﷺ ne unko bura-bhala kehne se mana farmaya hai, Allah Ta’ala ne unhe’n maaf kar diya hai aur unse raazi hone ka elaan kar diya hai”*. (Tafseer Qurtubi: V16 P321)

🌀 Haafiz Nawawi رحمه الله (d 676h) farmate hain: *“Jaan leekiye ke mushajaraat-e-sahaba ke dauraan behne waala khoon (musalmano ko qatl karne ki) us waed<sup>3</sup> mein daakhil nahi. Ahle Sunnat Sahaba ke baare mein husne-zan rakhte hain, unke ikhtilafaat par khamoshi ikhtiyaar karte hain aur un ikhtilafaat ki jaaez taaweel karte hain. Wo mujtahid muawwal<sup>4</sup> the. Kisi gunaah ya duniyawi mataa<sup>5</sup> ka irada nahi rakhte the. Balke har fareeq samajhta tha ke wo haq par aur uska mukhaalif baaghi hai. Jise Allah ke hukm ki taraf lautaane ke liye qitaal zaroori hai”*.

*“You’n baaz haq par the aur baaz khatakaar the, kyonke ye ijtihaadi muaamala tha aur mujtahid ki ghalati par gunaah nahi hoga. Un ladaaiyo’n mein Syedna Ali رضي الله عنه hi haq aur raasti par the (lekin*

<sup>1</sup> T: (أُسْوَة) (Akhlaaq-o-kirdaar-o-seerat ki) Misaal, namoona jo laayaq-e-ittiba/taqleed ho [RKT]

<sup>2</sup> T: (مَشْرُوع) Jaaez, shariyat ke mutaabiq [RKT]

<sup>3</sup> T: (وَعِيد) Dhamki, tambeeh, tahdeed, sarzanish [RKT]

<sup>4</sup> T: Tarjumaan, mutarjim

<sup>5</sup> T: (مَتَاع) Wo cheez jis se nafaa haasil ho, jaise tijaarat ka maal, sarmaaya [RKT]

*ijtihaadi khata hone ki bina par doosre sahaba par bhi koi qadghan<sup>1</sup> nahi). Ahle Sunnat ka yehi mazhab hai. Ye muaamalaat itne pecheeda the ke bahut se Sahaba Ikraam ﷺ bhi is silsila mein pareshan rahe aur dono giroho'n se alahadgi ikhtiyaar Karli, jung mein shareek nahi hue, unhe'n bil-yaqeen durust baat kai Im na ho saka aur wo Syedna Ali ﷺ ki himaayat se bhi dastbardaar<sup>2</sup> rahe". (Sharah Sahih Muslim: 18/11)*

🌀 Neez farmate hain: *"Sahaba Ikraam ﷺ ke maabaen jo junge'n huee'n, un mein har giroh ko ek (1) shubha tha, jiske mutaabiq har-ek ne khud ko haq par samjha, tamaam Sahaba aadil the aur apni ladaaiyo'n mein dalaal rakhte the. Un mein koi sahabi saqaahat-o-adaalat se khaarj nahi hua, kyoumke wo mujtahid the, wo kai ijtihaadi masaael mein mukhtalif-ul-khayaal hue, jaesa ke baad meina ane waale fuqaha-e-ikraam bhi qatl-o-harb<sup>3</sup> samet bahut se masaael mein ikhtilafaat ka shikaar hue. Un ikhtilafaat se kisi mein koi naqs saabit nahi hota".*

*"Yaha'n aap ko un ladaaiyo'n ki wajah bhi maaloom honi chaahiye, unki wajah ye bani ke muamalaat intihai pecheeda the aur usi sakht pecheedgi ke baais Sahaba Ikraam ﷺ ke ijtihaadat mukhtalif ho gae aur wo teen (3) giroh mein bat gae, ek (1) giroh wo tha, jisne apne ijtihaad se pehle fareeq ko haq par samjha aur uske mukhaalif ko baaghi khayaal kiya, you'n us par pehle fareeq ki madad karna aur uske mukhaalif se ladna laazim ho gaya aur usne aesa hi kiya. Haq waalo'n ke liye apne nazdeek ahle haq ki nusrat aur ahle baghawwat se ladaai karna zaroori ho jaata hai. Doosra giroh wo unke bar-aks tha, us ne apne ijtihaad se doosre fareeq ko haq par samjha, us par doosre fareeq ki nusrat aur unke mukhalifeen ki sarkobi<sup>4</sup> zaroori ho gai. Teesre giroh mein wo Sahaba Ikraam ﷺ shaamil the jin par muaamala waazeh na ho saka, wo us silsile mein kashmakash kar shikaar rahe aur kisi ek (1) fareeq ki tarjeeh un par zaahir na ho saki".*

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<sup>1</sup> T: (قَدَّحَن) Rok-tok, mumaaniat, manaahi, paabandi, bandish [RKT]

<sup>2</sup> T: (دُشْت بَرْدَار) Kisi kaam waghaira se haath uthaane waala, chodne waala [RKT]

<sup>3</sup> T: (خَوْب) Ladaai, jung [RKT]

<sup>4</sup> T: (سَر کُوبِي) Sar kuchalna, saza dena [RKT]

“Aese log dono fareeqo’n se alaahada ho gae aur un par ye alaahadgi hi zaroori thi, kyouнке us waqt tak kisi musalman ko qatl karne ki koshish jaaez nahi jab tak ye saabit na ho jaae ke wo uska mustahiq hai. Agar un Sahaba Ikraam ﷺ ke saamne kisi ek (1) fareeq ka ahle haq hona ayaa’n<sup>1</sup> ho jaata to unke liye uski nusrat-o-himaayat aur baaghiyo’n se qitaal farz ho jaata, wo tamaam Sahaba Ikraam ﷺ maazoor<sup>2</sup> the. Yehi wajah hai ke ahle haq aur ahle ilm ka ijma hai ke tamaam Sahaba Ikraam ki gawaahi aur unki riwayat qubool ki jaaegi aur unki saqaahat<sup>3</sup> mein koi naqs nahi. Allah Ta’ala un sab par raazi ho chuka hai” . (Sharah Sahih Muslim: V15 P149)

🌀 Mazeed farmate hain: “Jaan leegiye ke Sahaba Ikraam ﷺ ko bura-bhala kehna haraam haia ur haraam fahash-goi<sup>4</sup> mein se hai<sup>5</sup>. Is masle mein sab Sahaba baraabar hain, chaahe wo un fitno’n ka shikaar hue ho’n ya na hue ho’n. Kyouнке wo un jungo’n mein ijtihaad aur taaweel ki bina par shareek hue” . (Sharah an Nawavi: V16 P93)

🌀 Neez farmate hain: “Ahle ilm kehte hain: Jin ahadees ke zaahir se kisi sahaabi ki tanqees maaloom ho, unki taaweel karna waajib hai” . (Sharah an Nawavi: V15 P175)

🌀 Shaikh-ul-Islam Ibne Taimiya رحمه الله (d 728h) farmate hain: “Sahaba ho’n ya baad waale musalman, unke baahami ikhtilafaat mein dakhil dena mamnoo hai. Wajah ye hai ke jab do (2) musalman kisi muaamale mein jhagad pade’n, phir wo muaamala qissa-paareenda<sup>6</sup> ban jaae, baad mein aane waalo’n ka usse taalluq ho na wo uski haqeeqat se waqif ho’n, to us baare mein guftagu jahaalat-o-naa-insaafi hogi aur ye amal un fariqaen ko naa-haq aziyyat dene ki koshish hogi” .

<sup>1</sup> T: (غَيَاب) Zaahir, khula, aashkaar [RKT]

<sup>2</sup> T: (مَغْذُور) Qaasir, qaabil-e-afoo [RKT]

<sup>3</sup> T: (تُقَابَت) Raawi ki seerat mein un sharto’n ka paaya jaana jo uska bayan motabar hone ke liye zaroori hain [RKT]

<sup>4</sup> T: (فُحْشِ گویی) Gandhi zabaan, gaaliyaa’n, gandi baat [RSB]

<sup>5</sup> T: Urdu pdf mein isi tarah likha hai, jabke is tarah hona chaahe tha: “Fahash-goi haraam mein se hai” . Wallahu aalam [RSB]

<sup>6</sup> T: (قِصَّةُ بَارِيَّة) Puraani kahaani, guzri hui baat [RKT]

*“Agar baad waalo’n ko ye maaloom bhi ho jaae ke wo ghalati par the, to us muaamala ka zikr gheebat shumaar hoga, jis mein koi maslahat<sup>1</sup> nahi. Sahaba Ikraam ﷺ to aam logo’n se bahut badh kar hurmat, muqaam-o-martaba aur izzat-o-takreem ke haamil the. Unke is qadr umooro-o-khusoosi fazaael-o-mahaasin saabit hain, jo kisi doosre ko naseeb nahi ho sake. Chunache unke baahami ikhtilafaat ki mazammat mein koi baat karna deegar guzre hue musalmano ke ikhtilafaat ke baare mein baat karne se bada jurm hai”.* (Minhaj us Sunnah: V5 P146-147)

☪ Neez farmate hain: *“Sahaba Ikraam ﷺ ke baahami ikhtilafaat ke baare mein mutlaq khamoshi hi Ahle Sunnat ka mazhab hai”.* (Majma’ Fatawa: V35 P51)

☪ Allama Taiyyabi رحمه الله (d 743h) farmate hain: *“Sahaba Ikraam ﷺ par taan se zabaano’n ko rokna hai, kyonke har Sahabi ijtihaad par tha, agarche Syedna Ali رضي الله عنه durusti par the. Pas un dono giroho’n par taan karna jaez nahi, momino ke liye raah-e-najaat yehi hai ke wo un dono ke muaamala mein mashghool hone se parhez kare’n”.* (Sharah Taiyyabi: 11/3416)

☪ Haafiz Zahbi رحمه الله (d 748h) farmate hain: *“Syedna Muawiya رضي الله عنه ke baad bahut se log aese the, jo unse mohabbat rakhte the, unke baare mein ghuloo<sup>2</sup> se kaam lete the aur unke fazaael bayan karte the. Uski wajah ya to ye thi ke Syedna Muawiya رضي الله عنه ne apni hukmraani ke dauraan unse hilm-o-karam<sup>3</sup> aur bakhshish ka sulook farmaya tha, ya phir ye log shaam<sup>4</sup> mein paeda hue, to ilaaqaai taur par unki mohabbat mein parwarish paai aur unki aulaad usi mahol mein parwaan chahee’n. Syedna Muawiya رضي الله عنه se mohabbat karne waalo’n mein kuch Sahaba Ikraam ﷺ, Taabaeen-e-Azzaam aur Saahibaan-e-Fazl ki ek (1) badi*

<sup>1</sup> T: (مُضْلَحَت) Hikmat-o-daanaai, door-andeshi, bhalaai, tadbeer, gharz, maqsad [RKT]

<sup>2</sup> T: (غُلُو) Kisi ke mutaalliq badha-chadha hua ya hadd se guzra hua bayan jo aqlan aur aadatan muhaal ho, haqiqat se door, mubaalagha, hadd se tajaawuz [RKT]

<sup>3</sup> T: (جَلَم) Burdbaari, bardaasht, tahammul [RKT]

<sup>4</sup> T: Bilaad-e-shaam, yaane Palestine, Jordan, Lebanon, Sinai Peninsula, Syria, aur ghaasib yahoodi riyaasat Israel. In sab mumaalik ko mila kar Bilaad-e-Shaam, ya arabi mein “بلاد الشام” kaha jaata tha, ye ek ghair-waazeh taareekhi istilaah hai. [RSB]

taadaad shaamil thi. Ahle Shaam ne Syedna Muawiya ؓ ke saath mil kar ahle Iraq ke khilaaf ladaai ki aur hawaa-e-nafs<sup>1</sup> ki bina par un mein (nauzubillah) bughz-e-ahle baet paeda hua”.

“Isi tarah khawaarij ke alaawa Syedna Ali ؓ ki riaaya aur unka giroh unki mohabbat-o-aqeedat aur mukhalifeen ke bughz-o-inaad mein parwaan Chadha. Un mein se ek (1) giroh to tashaiyyo<sup>2</sup> mein ghuloo ikhtiyaar kar gaya. Aese ilaaqo’n mein parwarish paane waale logo’n ka kya haal hota hoga, jo apne ird-gird ke logo’n ko kisi khaas shakhs ki mohabbat mein ghuloo karte aur kisi khaas shakhs ke bughz mein hadd se badhte hue dekhte hain. Aese logo’n se insaaf aur etedaal ki kya ummeed ki jaa sakti hai?”

“Ham Allah Ta’ala ka shukr adaa karte hain ke usne hame’n aese ba-aafiyat zamane mein paeda kiya, jis mein haq nithar kar saamne aagaya aur tarfaen<sup>3</sup> ke dalaal waazeh ho gae. Ham ne dono giroho’n ke ma-aakhaz<sup>4</sup> tak rasaai haasil ki, ghaur-o-fikr kiya aur is natije par pohonche ke ye sab log qaabil-e-qubool uzr rakhte the. Chunache ham ne un sab ke liye dua-e-maghfirat ki aur etedaal-pasandi ko ikhtiyaar karte hue jaaez taaweel ya maaf-shuda ghalati ki buniyaad par baaghiyo’n ke liye bhi rahmat ki dua ki aur wohi kiya jo Allah Ta’ala ne hame’n sikhaya tha ke:”

Aye Hamare Rabb! Hame’n Maaf Farma Aur Hamare Un Bhaiyo’n Ko Bhi Jo Imaan Ki Haalat Mein Ham Se Pehle Guzhar Chuke Hain Aur Hamare Dilo’n Mein Imaan Waalo’n Ke Baare Mein Koi Khalish<sup>5</sup> Na Daal.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ  
آمَنُوا. (Surah-al-Hashr: 10)

“Ham ne unke baare mein raza-e-Ilaahi talab ki, jinho’n ne dono fariqo’n se alaahadgi ikhtiyaar kit hi, un mein Syedna Saad bin Abi

<sup>1</sup> T: Nafs ki laalach, hirs, khwaahish, shauq [RKT]

<sup>2</sup> T: (تَشْيِيْع) Shia hona, shia mazhab ikhtiyaar karna [RKT]

<sup>3</sup> T: (طَرَفَيْنِ) Har do (2) jaanib, (kisi muqaddama ya muamala ke) dono fariqaen [RKT]

<sup>4</sup> T: (مَأْخَذ) Akhaz karne ke asal zariye, bahut se maakhaz, sar-chashme [RKT]

<sup>5</sup> T: (خَلِيش) Ranj, fikr, uljhan, pareshani, bughz, keena, ranjish [RKT]

Waqas, Syedna Abdullah bin Umar, Syedna Muhammad bin Muslama, Syedna Saeed bin Zaid ؓ waghaerahum shaamil the. Albatta ham musalmano ki jamaat se nikal jaane waale khaarjiyo'n se baraa-at ka elaan karte hain jinho'n ne Syedna Ali ؓ ke khilaaf ladaai ki aur sab Sahaba Ikraam ؓ ko kaafir qaraar diya. Jahannum ke kutte khaarji islam se nikal chuke hain, iske bawujood ham unko us tarah hamesha ke jahannumi nahi samajhte jis tarah butho'n ke pujaariyo'n aur saleebiyo'n ko samajhte hain". (Siyar Elaam an Nubala: V3 P128)

☪ Abu As-Sana Asbahani ؓ (d 749h) farmate hain: "Jo fitne Sahaba Ikraam ؓ ke maa-baen waaqe hue hain, un ke mutaalliq kaha jaaega ke ye sahaba ka ijtihaad tha, har giroh khud ko haq par samajhta tha, kyouнке Sahaba Ikraam ؓ par taan se rukna waajib hai". (Bayan-ul-Mukhtasar Sharah Mukhtasar Ibnul Haajib: V1 P714; Ar Rudood wan Nuqood lil Baabarti al-Hanafi: V1 P690)

☪ Haafiz Ibne Kaseer ؓ (d 774h) farmate hain: "Nabi-e-Akram ؐ ke baad Sahaba Ikraam ؓ ke darmiyan jo ikhtilaaf hue, un mein se baaz aese the, jo bila-qasd-o-iraada waaqe ho gae. Jaesa ke jung-e-jamal waale din hua aur baaz aese hain jo ijtihaadi taur par sarzad hue, jaesa ke jung-e-sifteen waale din hua. Ijtihaad kabhi ghalat hota hai aur kabhi durust, lekin ijtihaad karne waala ghalat bhi kare, to use ek (1) ajr milta hai aur uska uzr qubool kiya jaata hai aur agar wo durust ho to use do (2) ajr milte hain". (Al Baais-ul-Hasees Ilaa Ikhtisaar Uloom-ul-Hadees: P182)

☪ Neez farmate hain: "Dono giroho'n mein se Syedna Ali ؓ ke saathi haq ke ziyaada qareeb the. Ahle Sunnat wal Jamaat ka yehi mazhab hai ke Ali ؓ haq par the, lekin Syedna Muawiya ؓ bhi mujtahid the aur unhe'n bhi in sha Allah ek (1) ajr milega". (Al Bidaaya wan Nihaaya: V2 P279)

☪ Mazeed farmate hain: "Shahadat-e-Usman ؓ ke baad Syedna Muawiya aur Syedna Ali ؓ ke maa-baen jo junge'n huee'n, wo ijtihaad aur taaweel ki bina par huee'n, unke darmiyaan bahut badi jung hui, jaesa ke pehle guzar chuka hai. Haq-o-sawaab<sup>1</sup> Syedna Ali bin Abi

<sup>1</sup> T: (صواب) Durust tariqa, durust baat, nek ya munsifaana fe'l [Urduinc]

*Taalib ؓ ke saath tha, jabke pehle aur baad ke aksar ahle ilm ke mutaabiq Syedna Muawiya ؓ ke paas bhi (qisaas-e-Usman ؓ ka) uzr tha”*. (Al Bidaaya wan Nihaaya: V11 P420)

☪ Allama Taftazani Hanafi ؒ (d 793h) likhte hain: “*Sahaba ؓ ke maabaen waaqe hone waali jungo’n aur jhagdo’n ki taawilaat aur taujihaat<sup>1</sup> maujood hain, to Sahaba ko gaali dena aur un par taan karna, agar to adilla-e-qat-iyaa<sup>2</sup> ki mukhaalifat par mabni ho, to kufr hai. Jaesa ke Syeda Ayesha ؓ par tohmat lagaana, agar aesa na ho, to phir bidat aur fisq hai”*. (Tambheeh Woolaat wal Hukkaami Alaal Ahkaam Shaatim Kahiril Anaam la Ibne Aabideen: 360)

☪ Allama Ibne Khuldoon ؒ (d 808h) farmate hain: “*Syedna Ali aur Syedna Muawiya ؓ ke maabaen junde’n huee’n, dono giroh apne tae’e’n haq par samajhte the. Un jungo’n mein tamaam Sahaba Ikraam ؓ haq aur ijtihad par the, un jungo’n mein unka maqsad koi dunyaawi laalach, baatil ko bhadkaana ya keena-o-bughz ko hawa dena na tha, jaesa ke baaz gumaan karne waale gumaan karte hain. Aur mulhid uski taraf khinche chale aate hain. Balke Sahaba Ikraam ؓ ka ijtihad husool-e-haq mein mukhtalif ho gaya, har ek (1) ne haq ke baare mein doosre ki raae ko kamzor samjha, you’n usi haq par unki aapas mein jung ho gai, agarche (us ijtihad mein) durusti par Syedna Ali ؓ the, magar Syedna Muawiya ؓ bhi koi baatil maqsad ke liye khade nahi hue the. Unho’n ne bhi haq ka qasd kiya, magar khata ki. Lihaaza tamaam Sahaba apne-apne maqaasid mein haq par the”*. (Muqaddama Ibne Khuldoon: V1 P257)

☪ Haafiz Ibne Hajar Asqalani ؒ (d 852h) farmate hain: “*Ahle Sunnat ka ittifaq hai ke Sahaba Ikraam ؓ ke baahami ikhtilafaat ki bina par kisi bhi sahabi par taan karna haraam hai, agarche kisi ko un mein se ahle haq ki pehchaan ho bhi jaae, uski wajah ye hai ke Sahaba Ikraam ؓ ki ladaiyaa’n ijtihad ki bina par thee’n. Allah Ta’ala ne ijtihad mein ghalati karne waale se dar-guzar farmaya hai, balke use ek (1) ajar milna bhi saabit hai aur jo haq par hoga, use dohara ajr milega”*.

<sup>1</sup> T: (تَوْجِيه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [RKT]

<sup>2</sup> T: (قَطْعِي) Faesla-kun, mukammal, poora-poora, yaqeeni [RKT]



☪ Neez farmate hain: “Sahaba ﷺ ke saath yehi gumaan rakhna chaahiye ke wo un jungo’n mein taaweel par the aur khatakaar mujtahid ke liye ajr hai. Jab ye mujtahid mukhti<sup>1</sup> ke liye ajr waala kulliyya<sup>2</sup> aam logo’n ke liye saabit hai to Sahaba ke liye uska suboot to bil-oola hai”. (Al-Isaaba Fee Tameez us Sahaaba: V7 P260)

☪ Mazee farmate hain: “Ahle Sunnat ka ittifaaq hai ke (un jungo’n mein shareek) Sahaba mein se kisi ki mazammat nahi ki jaaegi, balke Ahle Sunnat kehte hain: (Syedna Muawiya ﷺ ke giroh mein shareek) Sahaba ne bhi ijtihaad kiya, magar wo khata par the”. (Fath-ul-Baari: V13 P67)

☪ Allama Aeni Hanafi رحمه الله (d 855h) farmate hain: “Ahle Sunnat ka aqeeda hai ke Sahaba Ikraam ﷺ ke ikhtilafaat mein khamoshi ikhtiyaar ki jaae, unke baare mein husne-zan rakha jaae, unke liye taaweel ki jaae aur ye aqeeda rakha jaae ke wo mujtahid the aur un sab ke pesh-e-nazar dalaal the, un ikhtilafaat mein kisi Sahabi ne bhi kisi gunaah ya duniyaawi mataa<sup>3</sup> ka iraada nahi kiya tha. Ijtihaad mein baaz ko ghalati lagi aur baaz durusti ko pohonche. Allah Ta’ala ne furooi muamalaat mein ijtihaadi ghalati karne waale ko gunahgaar qaraar nahi diya (balke ek (1) ajr ka haqdaar thehraaya hai) jabke durusti ko pohonche waale ka ajr do (2) guna kar diya gaya hai”. (Umdat-ul-Qaari: V1 P212)

☪ Allama Ibne Hajar Haetami رحمه الله (d 974h) likhte hain: “Ahle Sunnat ka aqeeda hai ke Syedna Muawiya-o-Syedna Ali ﷺ ke darmiyan hone waali junge’n is liye nahi thee’n ke Syedna Muawiya ﷺ ko Syedna Ali ﷺ se khilaafat cheenni thi, kyouнке haq-e-khilaafat to Syedna Ali ﷺ ke paas tha, jaesa ke guzar chuka hai. To fitna us sabab se nahi phaela, balke uski wajah ye rahi thi ke Muawiya ﷺ aur unke saathi Ali ﷺ se ye mutaalaba karte the ke qaatileen-e-usman ko hamare supurd kar deejiye”. (As Sawaaiq-ul-Muharriqah: V2 P622)

<sup>1</sup> T: (مُخْطِي) Wo jo ghalati se khataa kare, jisse bila-iraada khata sarzad ho [RKT]

<sup>2</sup> T: (كُلِّيَّة) Bilkul, qatai taur par, tamaam-o-kamaal, poore taur par usoolan [RKT]

<sup>3</sup> T: (مَتَاع) Wo cheez jis se nafaa haasil ho, jaise tijaarat ka maal, sarmaaya [RKT]

☞ Neez farmate hain: “Jaan leekiye ke Ahle Sunnat wal Jamaat ka maslak ye hai ke har ek (1) par waajib hai ke tamaam Sahaba رضي الله عنه ki adaalat ka isbaat karke unki taareef-o-sataaish kare, kyonke Allah Ta'ala ne apni kitaab ki kai aayaat mein unki taareef ki hai”. (As Sawaa-iq-ul-Muharriqah: V2 P603)

☞ Neez farmate hain: “Ahle Sunnat wal Jamaat ka aqeeda hai ke Syedna Muawiya رضي الله عنه, Syedna Ali رضي الله عنه ke ahd-e-khilaafat mein khalifa nahi the, balke wo (baad mein) baadshah the, unke ijtihaad ki intiha ye hai ke un ko ijtihaad par ek (1) ajr mila, jabke Syedna Ali رضي الله عنه ko dohra ajr mila, ek (1) ajr ijtihaad par aur doosra ijtihaad mein durusti par”. (As Sawaa-iq-ul-Muharriqah: V2 P624)

☞ Mazeed farmate hain: “Nabi-e-Kareem ﷺ ne Muawiya رضي الله عنه ke giroh ko musalman kaha hai aur islam ke wasf mein unhe’n Syedna Hasan رضي الله عنه ke giroh ke baraabar kiya hai. Ye daleel hai ke islam ki hurmat dono giroho’n ke liye baaqi rahi, un jungo’n ki wajah se wo islam se khaarj nahi hue aur us baare mein wo baraabari par hain, kisi bhi giroh ko gunaaah ya naqs laahiqa nahi hua”. (As Sawaa-iq-ul-Muharriqah: V2 P627)

☞ Allama Mulla Ali Qaari Hanafi رحمته الله (d 1014h) likhte hain: “To Sahaba ke darmiyan us iztiraab<sup>1</sup> ka sabab ye nahi tha ke khilaafat ke liye Syedna Ali رضي الله عنه ziyaada haqdaar hain ya Syedna Muawiya رضي الله عنه? Kyonke Syedna Ali رضي الله عنه ki wilaayat par to ijma qaaem ho gaya tha, tamaam ahle hal-o-aqd<sup>2</sup> ne aap ki khilaafat par ijma kar liya tha. Albatta Syedna Ali-o-Syedna Muawiya رضي الله عنه ke darmiyan Janab Usman رضي الله عنه ke qaatileen ko le kar ikhtilaaf hua tha. Syedna Muawiya رضي الله عنه ne kaha tha ke main aap ki baeyat us waqt tak nahi karunga, jab tak aap ahle fasaad-o-shar aur un logo’n ko qatl nahi karenge, jinho’n ne Khalifa-tul-Muslimeen<sup>3</sup> ka muhaasara karke unko qatl kiya. Ye deen mein rakhna<sup>4</sup> hai aur aimma-e-muslimeen ke darmiyaan khalal hai. Aur Syedna Ali رضي الله عنه ki raae jo ke durust thi, wo ye thi ke fitna phaelaane waalo’n ko fitna ke dauraan hi

<sup>1</sup> T: (اضطراب) Be-chaini, be-qaraari [RKT]

<sup>2</sup> T: (حَلّ و عقد) Kisi ilaaqe ya mulk ke hukmraan, arbaab-e-ikhtiyaar, authorities [RKT]

<sup>3</sup> T: Musalmano ke khalifa [RSB]

<sup>4</sup> T: (رُخْنَة) (رُخْنَة) Rukaawat, khalal, fitna, fasaad, kharaabi, aeb [RKT]

*qat kar diya gaya, to ye fitna aur badh jaaega*". (Mirqaat-ul-Mafateeh: V8 P3398)

🌀 Neez farmate hain: "Allama Mazhar رحمۃ اللہ علیہ kehte hain: *Jis shakhs ne un jungo'n ko buraai ke saath zikr kiya, qo Sahaba se jung karne waale ki tarah hai, kyouнке Sahaba musalman hain aur musulmaano ki gheebat gunaah hai.... Is mein koi shak nahi ke jisne un dono giroho'n ke ameer aur unke saathiyo'n ko (buraai ke saath) zikr kiya, wo bidati hai, kyouнке un mein aksar log Rasool Allah ﷺ ke Sahaba the*". (Mirqaat-ul-Mafateeh: V8 P3397)

🌀 Neez farmate hain: "Sahaba Ikraam رضی اللہ عنہم par taan se baaz raha jaae, kyouнке Quran-e-Kareem mein kai muqamaat par maujood Allah Ta'ala ki raza unke saath judi hui hai, lihaaza zaroori hai ke Sahaba ka anjaam-e-kaar taqwa, Allah Ta'ala ki raza aur jannat-ul-maawa par ho. Usi tarah Ummat ke zimme Sahaba Ikraam رضی اللہ عنہم ke huqooq saabit hain, is liye ummat ko chaahiye ke unka zikr acchi taareef aur umda dua ke saath kare'n. Ye pehli baat ke manaafi nahi ke koi shakhs ijmaalan ya muaiyyan<sup>1</sup> karke ye baat keh de ke Syedna Ali رضی اللہ عنہ ke saath mil kar jung karne waale mukhalifeen mein se nahi the, ya ye kahe ke Syedna Muawiya رضی اللہ عنہ aur unka giroh baaghi tha, jaesa ke Hadees-e-Ammaar رضی اللہ عنہ dalaalat karti hai: 'Aap ko baaghi giroh qatl karega'. Kyouнке uska maqsad saheeh aur ghalat ke maabaen imtiyaaz-e-hukm aur ijtihaad mein durusti ko paane waale aur ghalati karne waale ke darmiyaan farq ko bayaan karna hai. Lekin uske saath-saath raza-e-Ilaahi ke liye din mein tamaam Sahaba ki tauqeer<sup>2</sup> aur taazeem bhi maujood ho. ... Haasil-kalaam ye ke dono giroho'n mein se ek (1) par taan karna aur doosre ki taareef karna fitne ko bhadkaane waalib aat hai, lihaaza waajib hai ke zabaan band rakhi jaae". (Mirqaat-ul-Mafateeh: V8 P3397)

🌀 Allama Munaawi رحمۃ اللہ علیہ (d 1031h) likhte hain: "(Jab mere Sahaba ka zikr kiya jaae), yaane jab unke mushajaraat, jungo'n aur jhagdo'n ka zikr kiya jaae. (To khamosh reh jao) Yaane us mein wujoobi<sup>3</sup> hukm hai ke

<sup>1</sup> T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [RKT]

<sup>2</sup> T: (تَوْقِير) Izzat, azmat, taazeem-o-takreem, martaba [RKT]

<sup>3</sup> T: Mustahab hona, waajib hona, laazim hona, zaroori [RKT]

*Sahaba ﷺ par taan nahi kiya jaa sakta aur unke zikr mein aesa ghaur-o-khauz<sup>1</sup> nahi kiya jaa sakta, jo unke shayaan-e-shaan na ho, kyouнке wo behtareen ummat the aur unka zamana sabse behtar hai aur unke darmiyan hone waali jungo’n ki mukhtalif taujihaat<sup>2</sup> hain”. (Faiz-ul-Qadeer: V1 P347)*

🌀 Allama Ibne Aabideen Shaami Hanafi رحمہ اللہ (d 1252h) likhte hain: “*Ham par Sahaba Ikraam ﷺ ki taazeem aur ehteraam waajib hai aur unko gaali dena aur taan karna haraam hai. Ham unke baahami jhagdo’n mein khamosh rehte hain, kyouنے wo ijtihaadi jhagde the, ye sab Ahle Haq ka mazhab hai aur ahle haq Ahle Sunnat wal Jamaat ka naam hai aur Ahle Sunnat Sahaba-o-Taabaeen-o-Aimma Mujtahideen ka mazhab hai, jo us raah se nikal gaya wo gumraah, bidati ya kaafir hai”*. (Tambeeh-ul-Wulaat wal Hukkaami Alaa Ahkaam Shaatim Khair-il-Anaam: P357)

🌀 Aamir bin Sharjeel Sha’bi رحمه اللہ (d 100h) farmate hain: “*Maine paanch-sau (500) ya usse ziyaada ashaab-e-rasool se mulaqaat ki hai, sab ke sab yehi kehte the: Usman, Ali, Talha, aur Zubair رضی اللہ عنہم jannat hain”*. (Al Eteqaad lil Bayhaqi: P374 [Sanad Hasan])

Saabit hua ke Sahaba Ikraam ﷺ jung-e-jamal aur jung-e-siffeen ko ijtihaadi jung’e’n samajhte the, unhe’n haq-o-baatil ka maaraka<sup>3</sup> nahi samajhte the, tab un jungo’n mein shareek hone waale Sahaba ko jannati keh rahe hain. Is liye to Syedna Ali رضی اللہ عنہ ne jung-e-jamal mein apne hi mukhalif ladne waale Sahaba Syedna Zubair رضی اللہ عنہ ke qaatil ko jahannumi kaha. (Musnad Ahmad: 681 [Sanad Hasan]) Maaloom hua ke Syedna Ali رضی اللہ عنہ ke nazdeek bhi ye jung ijtihaad ki buniyaad par ladi gai.

Ham ne ulama-e-salaf ki nasaaeh<sup>4</sup> par mabni chand safhaat aam musalmano ki khair-khwaahi ke iraaide se tehreer kiye hain, kyouنے baaz log Syedna Muawiya رضی اللہ عنہ aur unke saathi Sahaba Ikraam ﷺ ko unhi mushajaraat ki bina par tanqeed ka nishaana banate hain aur logo’n ko bhi unse bad-zan karne ki koshish karte hain. Halaanke ye Sahaba

<sup>1</sup> T: (غَوْر و خَوْض) Ghaur-o-fikr, gehri soch [RKT]

<sup>2</sup> T: (تَوْجِيه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [RKT]

<sup>3</sup> T: Ladaai, jung [RKT]

<sup>4</sup> T: Waaz-o-naseehat [RSB]

Ikraam ﷺ ka baahami muaamala tha, jo Allah Rabbul Aalameen ne maaf kar diya hai aur unse raazi ho gaya hai. Aimmah-e-Ahle Sunnat ne mushajaraat-e-sahaba ke hawaale se riwayaat to kitaabo'n mein darj ki hain, lekin un ki bina par kisi bhi sahabi par taan-o-tanqeed nahi ki aur Salaf-o-Saaliheen hi Quran-o-Sunnat ki nusoos aur Sahaba Ikraam ﷺ ke muaamalae ko behtar samajhte the.

Ba-taqaza-e-bashariyat Sahaba Ikraam ﷺ se aesi baato'n ka sudoor baais-e-malaamat nahi, jaesa ke Syedna Abbas ne Syedna Umar se Syedna Ali ﷺ ke baare mein farmaya: *“Ameer-ul-Momineen! Mere aur is jhoote, siyaah-kaar, dhokabaaz aur khaain ke maabaen faesla saadir<sup>1</sup> farma de'n”*. (Sahih Bukhari: 3094; Sahih Muslim: 1757)

To kya Syedna Ali ﷺ ke baare mein in alfaaz ki bina par Syedna Abbas ﷺ ke saath bhi wohi muaamala karna jaez hai, jo log Syedna Muawiya ﷺ ke saath karte hain?

Haq ye hai ke Sahaba Ikraam ﷺ maasoom-anil-khata nahi the, lekin ham mushajaraat-e-sahaaba mein salaf ka daaman haath se nahi chodte.

🌀 Mulla Ali Qaari Hanafi رحمه الله (d 1014h) farmate hain: *“Allah Ta'ala us shakhs par rahem kare jisne in saaf kiya, taassub aur be-raah-rawi<sup>2</sup> ka shikaar nahi hua, aqaaed mein miyaana-rawi<sup>3</sup> ikhtiyaar ki, taake wo raah-e-hidaayat ke kinaaro'n, yaane raafziyat aur naasbiyat mein na chala jae, wo Aal-e-Rasool ﷺ aur Sahaba sab se mohabbat karta hai”*. (Mirqaat-ul-Mafateeh: 9/3786)

Allah Ta'ala hame'n tamaam Sahaba ﷺ ki mohabbat par zinda rakhe aur usi par khaatima farmaae. Aameen!

<sup>1</sup> T: (صادر) Aane waala, pohonchne waala, nikalne waala, passed, arrived [RKT]

<sup>2</sup> T: (بے راہ روی) Bure aadaat-o-atwaar, bhatak jaana, gone astray [RKT]

<sup>3</sup> T: (میانہ روی) Etedaal, kifaayat-shiaari, moderation [RKT]

## Syedna Muawiya bin Abi Sufyan ؓ

Sahaabi ibne Sahaabi, Kaatib-o-Ameen-e-Wahee, Khaal-ul-Momineen, Mehboobana Abu Abdur Rahman Muawiya bin Abi Sufyan bin Harb ؓ Qurashi Umawi kamaal fazaael-o-manaaqib<sup>1</sup> rakhte hain. Islam mein awwaleen munsif baadshahat ka sharf bhi aap ke hisse mein aaya hai.

Haafiz Ibnul Jauzi ؓ (d 597h) farmate hain: *“Is mein koi ikhtilaaf nahi ke Syedna Abu Sufyan aur Syedna Muawiya ؓ fatah Makkah ke mauqa par sinn aath (8) hijri mein islaam laae”*. (Kashf-ul-Mushkil Min Hadees us Sahihaen: V2 P464)

Shaikh-ul-Islam Ibne Taimiya ؓ (d 728h) farmate hain: *“Syedna Muawiya bin Abi Sufyan ؓ ka imaan laana mutawaatir riwayaat se saabit hai, neez us par ahle ilm ka ijma hai”*. (Majma’ Fataawa: V4 P453)

Neez farmate hain: *“Ye baat maaloome ho chuki hai ke Syedna Muawiya, Syedna Amr bin Aas waghaerahuma ؓ ke darmiyaan jo bhi fitne barpa hue, un sab hastiyo’n par na unke ham-nawaaon ne aur na unse ladne waalon ne tohmat lagaai ke ye Nabi ؓ par jhoot bolte the. Balke tamaam ahle ilm Sahaba-o-Taabaeen ka ittifaq hai ke ye Sahaba ؓ Rasool Allah ؓ par sach bolne waale the. Nabi-e-Kareem ؓ se riwayat karne mein tohmat se paak the, jabke munaafiq Nabi-e-Kareem ؓ par jhoot bolne ki tohmat se paak nahi hota, balke wo Nabi-e-Kareem ؓ par jhoot bolta hai aur aap ki takzeeb karta hai”*. (Al Fataawa Kubra: V3 P451; Majma’ Fataawa: V35 P66)

Allama Ibne Hajar Haethami ؓ (d 974h) farmate hain: *“Baaz bidatiyo’n ne Syedna Muawiya ؓ ko bura-bhala kehna aur un par laanat karna jaez qaraar diya hai, ye unhi ka tariqa hai. Yaane ye log Syedna Abu Bakr Siddiq, Syedna Umar Farooq, Syedna Usman aur aksar Sahaba Ikraam ؓ ke saath aesa hi karte hain. Unki is harkat ka koi etebaar aur buniyaad nahi. Kyounke ye aese logo’n ki harkat hai jo himaaqat-zada, jaahil, bad-bakht aur bewaqoof hain, Allah Ta’ala ko unki koi parwaah nahi ke ye kis waadi mein halaak hon, Allah Ta’ala ki*

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<sup>1</sup> T: (مناقب) Ausaaf-e-hamida, taareef-o-tauseef, madh-o-sana [RKT]

*un par qabeeh-tareen laanat ho aur unhe'n be-yaar-o-madadgaar chod de".* (As Sawaaiq-ul-Muharraqa: V2 P623)

🌀 Abbasi Hukmraan, Qaaim Bi-amrillah Hashmi (d 467h) ne taqriban 430h mein 'Al Eteqaad-ul-Qaadri' ke naam se musalmano ka ijmaai aqeeda shaaya kiya, jiska mukhaalif ba-ittifaaq-e-ahle ilm faasiq-o-kaafir qaraar diya gaya. Us aqeeda mein ye bhi hai: *"Musalman Syedna Muawiya رضى الله عنه ke baare mein kalma-e-khaer hi kehta hai, wo Sahaba Ikraam رضى الله عنهم ke baahami ikhtilafaat mein dakhil nahi deta, balke tamaam Sahaba Ikraam رضى الله عنهم ke liye rahmat ki dua karta hai"*. (Al Eteqaad-ul-Qaadri, al mundarj fil Muntazim la Ibnul Jauzi: V15 P281 [Sanad Sahih])

Imam Muaafi bin Imran (المعافي بن عمران الموصلي الأزدی) رضى الله عنه (d 185h) se poocha gaya ke kya Muawiya رضى الله عنه afzal hain ya Umar bin Abdul Aziz رضى الله عنه? To Aap رضى الله عنه ne shadeed ghussa kiya aur farmaya: *"Ashaab-e-Rasool رضى الله عنهم ka kisi se muwaazana<sup>1</sup> nahi kiya jaaega"*. (Taareekh Baghdad: V1 P209; Ash-Shareeah lil Aajiri: 1956 [Sanad Sahih])

🌀 Abu Usama Hammad bin Usama رضى الله عنه (d 201h) se poocha gaya ke Syedna Muawiya رضى الله عنه afzal hain ya Umar bin Abdul Aziz رضى الله عنه? To farmaya: *"Ashaab-e-Rasool رضى الله عنهم ka kisi se muwaazana nahi kiya jaaega"*. (Ash-Shareeah lil Aajiri: 2011; Jaame Bayaan-ul-Ilm wa Fazlah la Ibne Abdul Bar: V2 P229 [Sanad Sahih])

🌀 Imam Ahmad bin Hambal رضى الله عنه (d 241h) se poocha gaya: *"Muawiya رضى الله عنه afzal hain ya Umar bin Abdul Aziz رضى الله عنه? Farmaya: Muawiya رضى الله عنه hi afzal hain, ham Ashaab-e-Rasool رضى الله عنهم ka kisi ke saath muwaazana nahi karte"*. (As Sunnah lil Khallaal: 660 [Sanad Sahih])

🌀 Imam Yahya bin Maeen رضى الله عنه (158-233h) farmate hain: *"Syedna Usman, Syedna Talha رضى الله عنه ya kisi bhi Sahabi-e-Rasool رضى الله عنهم ko hadaf-e-tanqeed<sup>2</sup> thehraane waala dajjaal hai, uski riwayat nahi likhi jaaegi, us par Allah Ta'ala, farishto'n, aur poori insaniyat ki laanat hai"*. (Taareekh Yahya bin Maeen bi-riwaaya Al-Abbas ad-Dauri: V3 P546)

🌀 Allama Muhammad bin Ahmad Abul Arab رضى الله عنه (d 222h) farmate hain:

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<sup>1</sup> T: (مُوازَنَة) Baraabari, andaaza karna, jaanchna, comparision [RKT]

<sup>2</sup> T: (بَدْف تَنْقِيد بَنَانَا) Nukta-cheeni ka nishaana banana, tanqeed karna, eteraaz karna [RKT]

*“Jo Sahaba ﷺ se mohabbat na kare, wo motabar nahi, uski koi izzat nahi”*. (Hadees us Saari la Ibne Hajar: P389; Tehzeeb ut Tehzeeb: V1 P236)

🌀 Allama Maazri رحمه الله (d 536h) farmate hain: *“Syedna Muawiya ﷺ aadil aur faazil Sahaba mein se hain”*. (Al Molim Bi-fawaaed Muslim: V3 P242)

🌀 Haafiz Nawawi رحمه الله (d 676h) farmate hain: *“Syedna Muawiya ﷺ aadil, faazil, aur mumtaaz sahaba mein se hain”*. (Sharah Muslim: V15 P149)

🌀 Syeda Ayesha رضي الله عنها farmati hain: *“Main fitne ke daur mein haalaat ka mushaahada karti rahi, tab main tamanna kiya karti thi ke Allah meri umr bhi Syedna Muawiya ﷺ ko laga de”*. (At-Tabaqaat li Abi Urooba al Harraani: P41 [Sanad Sahih])

Syedna Muawiya ﷺ ke bahut se fazaael sahih ahadees se saabit hain. Sabse badi fazilat-o-manqabat to sharf-e-sahaabiyat hai. Uske alaawa kubh bhi saabit na ho, to bhi yehi fazilat kaafi hai. Kyounke har sahabi ki alag-alag muaiyyan fazilat saabit nahi. Sahih ahadees mein maadoode-chand<sup>1</sup> shaaba ke mutaiyyan fazaael mazkoor hue hain. Aesa nahi ke baaqi sahaba ki koi fazilat thi hi nahi, balke sirf Sahabi hona hi fazilat ke liye kaafi hai.

Sharf-e-Sahabiyat Syedna Muawiya ﷺ ka asal ezaaz hai, uske alaawa sahih ahadees se aap ke khusoosi fazaael bhi saabit hain.

Baaz hazraat Syedna Muawiya ﷺ ki fazilat ka inkaar karne ke liye Imam Nasai رحمه الله ki shahaadat ke qisse se daleel lete hain, jis mein mazkoor hai ke Imam Nasai رحمه الله ne Syedna Muawiya ﷺ ki fazilat ki nafi ki, lekin ye waaqia ba-sanad-e-saheeh saabit nahi ho saka. Uski sanad mein majhool-o-ghaer-motabar raawi maujood hain.

Isi tarah Imam Ishaq bin Rahwiya رحمه الله se mansoob hai: *“Nabi-e-Akram ﷺ se Syedna Muawiya ﷺ ki fazilat mein kuch saabit nahi”*. (Taareekh Dimishq la Ibne Asaakir: V59 P105; Siyaar Elaam an Nubala liz Zahabi: V3 P132)

Ye qaul saabit nahi, uski sanad mein Abul Abbas Asam (أبو العباس الأصم) ke waalid Yaqoob bin Yusuf bin Maqal, Abu Fazl Nishapuri ki tauseeq nahi

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<sup>1</sup> T: Bahut thode, nihaayat qaleel, very few [RKT]



mili. Baaz kutub mein is sanad se Abul Abbas Asam ke waalid ka waasta gir gaya hai.

Sahih ahadees ki raushni mein Syedna Muawiya رضي الله عنه ke fazaael-o-manaaqib mulaahaza ho'n:

## Pehle Behri-bede Ki Kamaan Aur Jihaad Fee Sabeelillah

Rasool Allah ﷺ ka farman-e-giraami hai: *“Meri ummat mein pehla giroh jo samandari jihaad karega, usne (maghfirat-o-jannat ko) waajib kar liya”*. (Sahih Bukhari: 2924)

Haafiz Ibne Hajar رحمته الله (d 852h) farmate hain: *“Nabi-e-Akram ﷺ ke farman ‘waajib kar liya’ se muraad hai ke unho’n ne wo kaar-e-khaer sar-anjaam diya, jiski bina par unke liye jannat waajib ho gai”*. (Fath-ul-Baari: V6 P103)

Syedna Anas رضي الله عنه byan karte hain: *“Rasool Allah ﷺ ek (1) din (Umme Haraam) Bint Milhaan رضي الله عنها ke paas aae aur tek laga kar beth gae, (usi haalat mein so gae) phir aap (bedaar hue aur) muskuraai. Umme Haraam رضي الله عنها ne arz kiya: Allah ke Rasool! Aap kyou’n muskuraae? Farmaya: Meri ummat ka ek (1) azeem-ush-shaan giroh jihaad ke liye sabz samandar ka safar karega. Wo jannat mein takhto’n par birajmaan badshaho’n ki tarah honge”*. (Bukhari: 2877, 2878; Muslim: 1912)

Sahih Muslim ki riwayat ke mutaabiq samandari jihaad ki saadat, qiyaadat, aur fazilat Syedna Muawiya رضي الله عنه ke hisse aai. Is baar par ummat ka ijma hai ke pehla lashkar, jisne behri jihaad kiya, uske commander Syedna Muawiya رضي الله عنه the. Is hadees se Aap ﷺ ki manqabat-o-fazilat ko chaar-chaand lag gae hain, Aap ﷺ ko jannat ki sanad haasil hai.

Shaareh Bukhari Muhallab رحمته الله (d 435h) aur Haafiz Ibne Abdul Bar رحمته الله (d 463h) farmate hain: *“Is hadees mein Syedna Muawiya رضي الله عنه ki fazilat hai, kyouнке Nabi-e-Akram ﷺ ne (ba-wahee-e-Ilaahi) unki kamaan mein jihaad karne waalo’n ko awwaleen qaraar diya hai, Ambiya-e-Ikraam (Aimma Arba) ke khwaab wahee hote hain”*. (Sharah Ibne Battaal: V5 P11; At-Tamheed: V1 P235)

## Syedna Muawiya ؓ Ke Liye Rasool Allah ﷺ Ki Duaae'n

① Syedna Abdur Rahman bin Abi Ameera ؓ bayan karte hain ke Nabi-e-Akram ﷺ ne Syedna Muawiya ؓ ke baare mein farmaya: *“Aye Allah! Muawiya ko hidaayat-yaafta<sup>1</sup> aur hidaayat-kuninda<sup>2</sup> bana. Unhe'n hidaayat de aur unke zariye insaniyat ko hidaayat de, unhe'n azaab se bacha”*. (Musnad Ahmad: V4 P216; Tirmizi: H3842 [kahan Hasan Ghareeb]; Taareekh-ul-Kabeer lil Bukhari: V5 P240; Al Ahaad wal Masaani la Ibne Abi Aasim: 1129; Ash-Shariah lil Aajiri: 1914 was-siyaaqa lahu; Taareekh Baghdad lil Khateeb: V1 P207-208 [Sanad Hasan])

② Syedna Abdullah bin Abbas ؓ bayan karte hain: *“Main baccho'n ke saath khel raha tha ke Rasool Allah ﷺ tashreef laae, main darwaze ke peeche chup gaya. Aap ﷺ ne (pyaare se) mere kandho'n par thapki lagaai aur farmaya: Jaa'e'n, Muawiya ko bula laae'n. Main aaya, to Muawiya ؓ khana kha rahe the. Aap ﷺ ne mujhe dobara farmaya: Jaa'e'n, Muawiya ko bula kar laae'n. Main dobara gaya, to wo abhi khana hi kha rahe the. Us par Rasool Allah ﷺ ne farmaya: Allah Ta'ala unka pet na bhare”*. (Sahih Muslim: V2 P325 H2604)

Ye hadees Syedna Muawiya ؓ ki fazilat bayan karti hai. Usse tanqees saabit nahi hoti, kyonke Rasool Allah ﷺ ka ye kalaam bataur-e-baddua nahi, balke bataur-e-mazaah aur bataur-e-takiya-kalaam tha. Kalaam-e-arab mein aesi ibaaraat ka bataur-e-mazaah ya bataur-e-takiya-kalaam istemaal hona aam baat hai. Arbi lughat-o-adab ke adna talaba bhi usse waaqif hain.

Haafiz Nawawi ؒ (632-676h) farmate hain: *“Baaz ahadees mein Sahaba ؓ ke liye Rasool Allah ﷺ ko jo baddua waghaera manqool hai, wo haqeeqat mein baddua nahi, balke ye un baato'n mein se hai, jinhe'n arab bataur-e-takiya-kalaam bolte hain. Baaz ahadees mein isi sahabi ko taaleem dete hue Nabi-e-Akram ﷺ ka farman: “Teera daahana haath khaak-aalood ho”. Syeda Ayesha ؓ se farmana ke: “Tu baanh<sup>3</sup> ho, tere halq mein bimaari ho”. Neez farmaan ke: “AT unka pet*

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<sup>1</sup> T: Hidaayat waala [RSB]

<sup>2</sup> T: Hidaayat dene waala, hidaayat ki taraf bulaane waala [RSB]

<sup>3</sup> T: (بأنجه) Wo aurat jis ko hamal na rahe [RKT]

*na bhare”, ye saari baate’n usi qabeel se hain<sup>1</sup>, aesi baato’n se arab baddua muraad nahi lete”*. (Sharah Sahih Muslim: V16 P152)

Mashoor Lughawi Abu mansoor Azhari (d 370h) aese kalimaat ke baare mein mustanad Lughawi Abu Obaid se naql karte hue likhte hain: *“Aesi baate’n arab tehzeeb ka hissa hain, wo kisi ke baare mein baddua ke alfaaz kehte hain, lekin uske wuqoo ka iraada nahi karte, yaane baddua ka poora hona muraad hi nahi hota”*. (Tehzeeb-ul-Lugha: V1 P145)

Haafiz Ibne Battaal رحمه الله (d 449h) ek (1) ibaarat ke baare mein farmate hain: *“Isse baddua muraad nahi hoti, ise sirf taareef ke liye istemaal kiya jaata hai, jaese koi umda sher kahe to arab kehte hain: ‘Allah Ta’ala ise maare’, isne umda sher kaha”*. (Sharah Sahih Bukhari: V9 P329)

Sahih Muslim ki hadees isi mafhoom ki muaiyyid<sup>2</sup> hai, Syedna Anas رضي الله عنه bayan karte hain: *“Syedna Anas رضي الله عنه ki waalida Syeda Umme Sulaim رضي الله عنها ke yaha’n ek (1) bacchi thi. Rasool-e-Akram ﷺ ne use dekha to farmaya: ‘Tu hai? To tu badi ho gai hai. Teri umr badi na ho’. Ye sun kar wo bacchi roti hui Syeda Umme Sulaim ki taraf daudi. Syeda Umme Sulaim رضي الله عنها ne poocha: ‘Beti! Kya hua?’ Kaha: ‘Mere baare mein Rasool Allah ﷺ ne baddua ki hai ke meri umr na badhe, ab to meri umr nahi badhegi’. Syeda Umme Sulaim رضي الله عنها jaldi mein Rasool Allah ﷺ ke paas pohonchee’n, aap ki chaadar zameen par gisat rahi thi. Rasool Allah ﷺ ne farmaya: ‘Umme Sulaim! Kya hua?’ Arz kiya: ‘Allah ke Nabi! Aap ne is bacchi ke liye baddua farmai hai?’ Faraya: ‘Baat kya hai?’ Arz kiya: ‘Kehti hai ke aap ne use umr na badhne ki baddua di’. Us par Rasool Allah ﷺ muskuraae aur farmaya: ‘Umme Sulaim! Kya aap ko maaloom hai ke maine apne Rabb se ye shart manzoor karaai hai aur dua ki hai ke main ek (1) insaan hoo’n, insaan ki tarah raazi bhi hota hoo’n naaraaz bhi. Lihaaza apne jis ummati ke liye bhi aesi baddua kar doo’n, jiska wo mustahiq na ho to us baddua ko uske gunaaho’n se pakeezgi aur tahaarat bana de, neez us baddua ko roz-e-qiyaamat apne taqarrub ka zariya bana de’.”*. (Sahih Muslim: 2603)

<sup>1</sup> T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]

<sup>2</sup> T: (مُوَيَّد) Taaeed karne waala, madadgaar, muaawin, himaayati [RKT]

Ab koi bataae ke kya Rasool Allah ﷺ ne us bacchi ko kisi naraazi ya ghusse ki bina par ye alfaaz kahe the, jo us bacchi aur Syeda Umme Sulaim ﷺ ke liye pareshani ka sabab ban gae? Aur kya un alfaaz se us bacchi ki tanqees hoti hai? Khud Rasool Allah ﷺ ne wazaahat farmaai ke ye alfaaz bataur-e-baddua nahi the, aur aese alfaaz sunne waale ke liye yaqinan pareshani ka sabab ban jaate hain, lihaaza Allah Ta'ala se ye dua bhi kardi ke Allah Ta'ala aese alfaaz ko mukhtaibeen ke liye ajr-o-sawaab aur apne taqarrub ka zariya bana de.

Imam Muslim رحمه الله ne isi hadees ke baad Syedna Muawiya رضي الله عنه ke baare mein Rasool Allah ﷺ ke ye alfaaz naql farmae hain: *“Allah unka pet na bhare”*.

You’n ye alfaaz Syedna Muawiya رضي الله عنه ke liye baais taqarrub-e-Ilaahi aur baais manqabat-o-fazilat hain. Ulama-e-Ahle Sunnat-o-Ahle Haq ka yehi faham hai.

Haafiz Ibne Kaseer رحمه الله farmate hain: *“Imam Muslim رحمه الله ne ye hadees pehli hadees ke muttasil<sup>1</sup> baad zikr ki hai. You’n is hadees se Syedna Muawiya رضي الله عنه ki fazilat saabit hoti hai”*. (Al Bidaaya wan Nihaaya: V8 P119)

Haafiz Nawawi رحمه الله (d 676h) farmate hain: *“Imam Muslim رحمه الله is hadees se ye samjhe hain ke Syedna Muawiya رضي الله عنه baddua ke mustahiq na the. Yehi wajah hai ke unho’n ne ye hadees us baab mein zikr ki hai. Imam Muslim ke alaawa deegar ahle ilm ne bhi ye hadees Muawiya رضي الله عنه ke manaaqib mein zikr ki hai, kyonke Nabi-e-Akram ﷺ ke ye alfaaz haqiqat mein unke liye dua ban gae the”*. (Sharah Sahih Muslim: V16 P156)

Ye to baat thi un alfaaz ke baare mein jo bataur-e-madh-o-takiya kalaam Rasool-e-Akram ﷺ ki mubarak zaban se saadir hue, jabke muaamala usse bhi kahee’n aage hai. Nabi ﷺ ne jin Sahaba Ikraam رضي الله عنهم ke liye ba-taqaza-e-bashariyat haqiqi baddua kardi, Allah Ta'ala ne us baddua ko bhi Rasool Allah ﷺ ki dua ki wajah se unke liye baais-e-rahmat bana diya.

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<sup>1</sup> T: Paas, qareeb, nazdeek [FL]

Syedna Abu Huraira ؓ bayan karte hain: *“Aye Allah! Main bashar hoo’n, lihaaza jis musalman ko main bura-bhala kahu’n, baddua karu’n yak ode maaru’n, to unhe’n uske liye pakeezgi aur rahmat bana de”*. (Sahih Muslim: 89/2601)

Sahih Muslim (91/2601) mein hai: *“Aye Allah! Bila-shubha Muhammad ؐ bashar hain, unhe’n insaano ki tarah ghussa aajaata hai. Maine tujh se aesa waada liya hua hai jise tu nahi todega. Wo ye hai ke jis momin ko main takleef doo’n, use bura-bhala kahu’n ya use kode maaru’n, Tu in cheezo’n ko uske liye gunaaho’n ka kaffaara aur roz-e-qiyamat uske liye apne taqarrub ka zariya bana de”*.

Syeda Ayesha Siddiqa ؓ bayan karti hain: *“Do (2) aadmi Rasool Allah ؐ ki khidmat mein haazir hue aur Aap ؐ se koi baat ki, main wo baat samajh nahi paai. Unki baat se Aap ؐ ko ghussa aagaya, aap ne unhe’n bura-bhala kaha aur baddua di. Jab wo dono Aap ؐ ke paas se chale gae to maine arz kiya: Allah ke Rasool! Kya itni takleef bhi kisi ko pohonchi hogi, jitni inko pohonchi hai? Farmaya: Kya matlab? Arz kiya: Aap ne unhe’n bura-bhala kaha aur baddua di. Farmaya: Kya aap ko wo shart maalom hai jo maine apne Rabb se manwaai hai? Wo ye ke Aye Allah! Main bashar hoo’n, lihaaza jis musalman ko baddua doo’n ya bura-bhala kahu’n, Tu use uske liye gunaaho’n se pakeezgi aur ajr ka baais bana de”*. (Sahih Muslim: 2600)

Saabit hua ke agar Rasool Allah ؐ ne ghussa mein kisi ke liye haqiqi baddua bhi kardi, to wo bhi uske liye ajr-o-sawaab aur maghfirat-o-taqarrub-e-Ilaahi ka baais ban gai hai, jab ke Syedna Muawiya ؓ ke baare mein Rasool Allah ؐ ke naaraaz hone ki koi daleel bhi nahi.

Bil-farz ye maan liya jaae ke Rasool Allah ؐ ne Syedna Muawiya ؓ ki taakheer ki bina par ghussa mein ye alfaaz kahe, to bhi hamari zikr-karda ahadees ki raushni mein ye alfaaz muawiya ؓ ki fazilat-o-manqabat aur taqarrub-e-Ilaahi ki baiyyin<sup>1</sup> daleel hain.

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<sup>1</sup> T: (دَلِيلٌ بَيِّنٌ) Waazeh suboot, waazeh hujjat, clear evidence [RKT]

Hadees ka siyaaq<sup>1</sup> bhi Syedna Muwaiya ؓ ki fazilat-o-manqabat par dalaalat karta hai. Dekhiye: Musnad Tayaalis mein usi hadees ke alfaaz hain: *“Rasool Allah ؐ ne Syedna Muawiya ؓ ki taraf paeghaam bheja ke aap ke liye wahee ki kitaabat kare’n”*. (2869 [Sanad Sahih])

Is hadees se Syedna Muawiya ؓ ka kaatib-e-wahee hona saabit ho raha hai, jo ke ba-ijma-e-ummat bahut badi fazilat, manqabat aur sharf hai.

Haafiz Ibne Asaakir ؒ (d 571h) farmate hain: *“Syedna Muawiya ؓ ki fazilat mein marwi sahih-tareen hadees yehi hai”*. (Tareekh Dimishq: 59/106; Al-Bidaya wan Nihaya: V8 131)

Naasir us Sunnah<sup>2</sup> Allama Nasiruddin Albani ؒ (d 1420h) farmate hain: *“Baaz gumraah firqe us hadees se Syedna Muawiya ؓ ki tanqees saabit karne ki koshish karte hain, halaanke is hadees ka koi pehelwaan gumraaho’n ki taaeed nahi karta. Is hadees se Syedna Muawiya ؓ ki tanqees kaese saabit hogi, is mein to ye zikr hai ke Aap ؐ Nabi-e-Akram ؐ ke kaatib-e-wahee the?”*. (Silsila Ahadees us Saheeha w-shai min fiqhia wa fawaaidha: 82)

Itni tasrihaat ke baad bhi agar koi shakhs ye hadees Syedna Muawiya ؓ ki fazilat-o-manqabat ki daleel na maane, to wo sakht khata ka murtakib hai.

③ Syedna Irbaaz bin Saariya Sulami ؓ bayan karte hain, maine Rasool Allah ؐ ko Syedna Muawiya ؓ ke baare mein farmate suna: *“Allah! Unhe’n Quran ki tafseer aur hisaab sikha de aur azaab se bacha le”*. (Musnad Ahmad: V4 P127; Ash-Shariah lil Aajiri: 1970-1973 [Sanad Hasan])

Is hadees ko Ibne Khuzaima ؒ: 1938 aur Ibne Hibban ؒ: 7210 ne saheeh kaha hai.

Haaris bin Ziyaad Shaami jamhoor mohaddiseen ke nazdeek hasan-ul-hadees hai.

<sup>1</sup> T: (سياق) Kisi ibarat mein kisi lafz ya qaul ke aage peeche ka matan, context [RKT]

<sup>2</sup> T: Sunnat ke haami aur madadgaar [RSB]

Haafiz Zahbi رحمه الله farmate hain: *“Is hadees ka ek (1) qawi shaahid bhi maujood hai”*. (Siyaar Elaam an Nubala: V3 P124)

Iska shaahid Musnad Ash-Shaamiyyeen lit Tabarani: (333 [Sanad Hasan]) mein maujood hai.

## Ilm Fiqa Aur Khoobiyaan

Ibne Abu Mulaika رحمه الله bayan karte hain: *“Syedna Ibne Abbas رحمه الله se poocha gaya ke aap ameer-ul-momineen Muawiya رحمه الله ke baare mein kya farmate hain? Unho’n ne sirf ek (1) rakat witr adaa kiya hai, ot farmaya: Durust kiya, wo faqeeh hain”*. (Sahih Bukhari: 3765)

Ek (1) riwayat mein hai: *“Syedna Muawiya رحمه الله ne namaz-e-isha ke baad ek (1) witr ada farmai. Syedna Abdullah bin Abbas ka ghulam unke paas tha, wo Syedna Abdullah bin Abbas رحمه الله ki khidmat mein haazir hue (aur ye baat bataai) to unho’n ne farmaya: Us mein koi harj nahi, Muawiya رحمه الله Rasool Allah ﷺ ke sahabi hain”*. (Sahih Bukhari: 3764)

Syedna Saad bin Abi Waqaas رحمه الله farmate hain: *“Maine Syedna Usman رحمه الله ke baad Syedna Muawiya رحمه الله se badh kar haq ke mutaabiq faesla karne waala koi nahi dekha”*. (Taareekh-e-Dimishq: V59 P161 [Sanad Hasan])

Syedna Abdullah bin Umar رحمه الله bayan karte hain: *“Maine Rasool Allah ﷺ ke baad Syedna Muawiya رحمه الله se badh kar shaan-o-shaukat waala koi nahi dekha”*. (Taareekh-e-Dimishq: V59 P173 [Sanad Hasan])

Syedna Abu Darda رحمه الله farmate hain: *“Maine Rasool Allah ﷺ ke jahaan-e-faani<sup>1</sup> se rukhsat hone ke baad Muawiya رحمه الله se badh kar Aap ﷺ jaesi namaz padhne waala koi nahi dekha”*. (Al Fawaaed-ul-Muntaqaah lis Samarqandi: 67 [Sanad Saheeh])

Shaikh-ul-Islam Ibne Taimiya رحمه الله (d 728h) farmate hain: *“Syedna Muawiya رحمه الله ki faqaahat aur deendaari ki gawaahi Sahaba رضی اللہ عنہم ne di hai, faqaahat ki gawaahi Syedna Abdullah bin Abbas رحمه الله ne di hai aur umda namaz padhne ki gawaahi Syedna Abu Darda رحمه الله ne di hai, ye dono*

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<sup>1</sup> T: Neest-o-naabood hone waala jahaan [RSB]

*sahabi kya shaan rahte the! Iske muwaafiq kai riwayaat hain*". (Minhaj us Sunnah an Nabawiyya: V6 P235 [Sanad Sahih])

Rabee bin Naafe Halabi رضي الله عنه (d 241h) farmate hain: *"Syedna Muawiya رضي الله عنه sahaba ke liye parda hain, jab koi parda hata deta hai to parde ke peeche waali cheez par jasaarat<sup>1</sup> karne lagta hai"*. (Taareekh Baghdad: V1 P209; Taareekh Ibne Asaakir: V59 P209 [Sanad Hasan])

Imam Muhammad bin Shihab Zohri رضي الله عنه (d 124h) farmate hain: *"Syedna Muwaiya رضي الله عنه ne saal-ha-saal Syedna Umar bin Khattab رضي الله عنه ki seerat par amal kiya. Is mein zara baraabar kotaahi nahi ki"*. (As Sunnah li Abi Bakr al Khallaal: 683 [Sanad Sahih])

Imam Muslim Khaulaani رضي الله عنه ne Syedna Muawiya رضي الله عنه ko mukhatib karte hue farmaya: *"Allah ki qasam! Jab se aap se mohabbat ki hai, aap se bughz nahi kiya, jab se aap ki itaa-at mein aae, naafarmaani nahi ki. Jab se mile hain, aap se juda nahi hue. Jab se aap ki baeyat ki, baeyat nahi todi. Hamari talwaare'n kandho'n par hain, agar aap ka hukm hua, to ham sar-e-moo<sup>2</sup>-inhiraaf<sup>3</sup> nahi karenge, aap ne pukaara to labbaik kahenge, aap ham se aage nikal gae, to ham aap ke peeche jaaenge aur agar ham aage nikal gae to aap ka intizaar karenge"*. (Masaael Imam Ahmad Bi-riwaaya Ibni Abul Fazl Saaleh: 330 [Sanad Hasan])

## Syedna Muawiya رضي الله عنه aur Khilaafat-o-Mulookiyat

Haafiz Zahbi رحمته الله Syedna Muawiya رضي الله عنه ko khiraaj-e-aqeedat pesh karte hain: *"Ameer-ul-Momineen aur Shah-e-Islam"*. (Siyaar Alaam an Nubala: V3 P120)

Syedna Abu Saeed Khudri رضي الله عنه ne muawiya رضي الله عنه ko "Khalifa" bhi kaha hai. (Sahih Ibne Khuzaima: 2408 [Sanad Sahih])

Syedna Abu Darda رضي الله عنه farmate hain: *"Maine Rasool Allah ﷺ ke jahan-e-faani se rukhsat hone ke baad Muawiya رضي الله عنه se badh kar Aap ﷺ jaesi namaz padhne waala koi nahi dekha"*. (Al Fawaaed-ul-Muntaqaah li Samargandi:

<sup>1</sup> T: (Gustaakhi ki had tak) Daleri, jurat, himmat [RKT]

<sup>2</sup> T: (سَرْمُو) Zara sa, ratti bhar, zarra bhar [RKT]

<sup>3</sup> T: (إِنْجَراف) Naafarmaani, mukhaalifat, inkaar [RKT]



Syedna Jabir bin Abdullah رضي الله عنه ne “Khilaafat-e-Muawiyat bin Abi Sufyan” kaha hai. (Musnad Ahmad: 15281; Sunan Darmi: 46 [Sanad Sahih])

Imam Naafe رضي الله عنه ne bhi Syedna Muawiya رضي الله عنه ke daur-e-iqtidaar ko “khilaafat” kaha hai. (Sahih Muslim:1547)

Taabai Kabeer Jubair bin Nufair رضي الله عنه (d 80h) ne bhi “Khilaafat-e-Muawiya” kaha hai. (Musnad Ahmad: 17734 [Sanad Sahih])

Aamir Sha’bi رضي الله عنه (d 100h) farmate hain: “*Is ummat mein chaar (4) ashaab-e-baseerat hain* ① Syedna Muwaiya ② Syedna Amr bin Aas ③ Syedna Mughira bin Shu’ba رضي الله عنه aur ④ Ziyaad bin Abi Sufyan رضي الله عنه”. (Elal Ahmad bi Riwaayat Ibnihi Abdullah: 1772; Tabaqaat Ibne Saad: V2 P351 [Sanad Sahih])

Haafiz Ibne Abdul Bar رضي الله عنه (d 463h) farmate hain: “*Is baare mein ulama ka koi ikhtilaaf nahi ke Syedna Hasan رضي الله عنه ne apni zindagi mein Syedna Muawiya رضي الله عنه ko khilaafat sonp di thi, phir Syedna Hasan رضي الله عنه ke baad bhi khilaafat Syedna Muawiya رضي الله عنه ke paas rahi. Us par Syedna Hasan aur Syedna Mauwiya رضي الله عنه ke maabaen jo muaahada<sup>1</sup> tae paaya so paaya. Hasan رضي الله عنه ne use khoon bahaane se behtar samjha, agarche Aap رضي الله عنه khilaafat ka ziyaada haq rakhte the*”. (Al Istiaab: V1 P387)

Hibr-e-Ummat<sup>2</sup> Syedna Abdullah bin Abbas رضي الله عنه farmate hain: “*Maine Muawiya رضي الله عنه se badh kar badshaahat ke ziyaada laayaq koi nahi dekha*”. (Amaali Min Aasaar us Sahaaba li Imam Abdur Razzaq: 97; As Sunnah li Abi Bakr al-Khallaal: 637; Majma’ Feeh Musannafat li Abil Abbas al Asam: 578(162) [Sanad Sahih])

Syedna Huzaifa bin Yamaan رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: “Aap nubuwwat aur rahmat ke daur mein hain, anqareeb khilaafat aur rahmat hogi, phir aesa aur aesa hoga (badshaahat aur rahmat aaegi), phir kaat khaane waali badshaahat aaegi, log sharaab piyenge aur reshama pehnenge, lekin uske bawujood qiyaamat take k (1) taifa mansoor bhi maujood rahega”. (Al Mojam-ul-Ausat li Tabarani: V6 P345 H6581 [Sanad Hasan])

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<sup>1</sup> T: (مُعَاهِدَة) Baahami ahd-o-paimaan, qaul-o-qaraar [RKT]

<sup>2</sup> T: (جبر) Mazhabi peshwa, daana, aqlmand, mutlaq aalim [RKT]

Khilafat ke baad ek (1) khaas zamana hai, jise (kaza wa kaza<sup>1</sup>) se taabeer kiya gaya hai aur wo hai Syedna Muawiya ؓ ki badshaahat ka zamana. Uske baad jaakar kaat khaane waali mulookiyat ka daur shuru hoga. Lihaaza jin riwayaat mein khilaafat ke baad malik azooz<sup>2</sup> ka zikr hai, wo ikhtisaar par mabni hain. Uski taaeed ek (1) doosri sareeh hadees se hoti hai, Syedna Abdullah bin Abbas ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Pehle nubuwwat aur rahmat hai, phir khilaafat aur rahmat hogi, phir badshahat aur rahmat hogi, phir imaat<sup>3</sup> aur rahmat hogi”*. (Mojam-ul-Kabeer lit Tabarani: V11 P88 H11138; Silsilah as-Sahihah: 3270 [Sanad Hasan])

Uski taaeed ijma-e-ummat se hoti hai.

Hasan Basri ؓ bayan karte hain: *“Jab Syedna Hasan bin Ali ؓ lashkaro’n ke saath Syedna Muwaiya ؓ ki taraf nikle, to Syedna Amr bin Aas ؓ ne Syedna Muawiya ؓ se kaha: Main aesa lashkar dekh raha hoo’n, jo palat kar nahi bhaagega, balke mukhaalif ko maar bhagaega. Muawiya ؓ ne kaha: (Haalat-e-zindagi mein) musalmano ke ahle-o-ayaal ka khayaal kaun rakhega? Amr bin Aas ؓ kehte hain: Main rakhunga. To Abdullah bin Aamir ؓ aur Abdur Rahman bin Samrah ؓ ne kaha: Ham Syedna Hasan ؓ se mulaqaat karke sulah ki baat karte hain. (Raawi-e-Hadees) Hasan Basri ؓ kehte hain maine Syedna Abu Bakrah ؓ se suna hai, wo bayan karte hain ke Rasool Allah ﷺ khutba irshad farma rahe the ke Syedna Hasan ؓ tashreef laae, to Nabi-e-Kareem ﷺ ne farmaya: Mera ye beta sardaar hai, mujhe yaqeen hai ke Allah Ta’ala uske zariye musalmano ki do (2) badi jamaato’n ke darmiyan sulah karwaaega”*. (Sahih Bukhari: 71409)

Is hadees ke tahat Haafiz Ibne Hajar ؒ (d 852h) farmate hain: *“Is mein daleel hai ke Syedna Muawiya ؓ riaaya ka bahut khayaal rakhne waale the, musalmano par intihaai shafeeq the, hukumati muamalaat mein badi gehri nazar rakhte the, aur har muaamale ke anjaam-e-kaar se ba-khobi aashna the”*. (Fath-ul-Baari: V13 P66)

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<sup>1</sup> T: Is tarah aur us tarah [RSB]

<sup>2</sup> T: Loot-khasot karne waal baadshah/sardaar [RSB]

<sup>3</sup> T: (امارت) Hukumat, ameer, sardaari [RKT]

Shaikh-ul-Islam Ibne Taimiya رَحْمَةُ اللهِ عَلَيْهِ (d 728h) farmate hain: *“Nabi-e-Akram ﷺ ki nubuwwat, nubuwwat-o-rahmat thi. Khulafa-e-Raashideen رَضِيَ اللهُ عَنْهُمْ ki khilaafat, khilaafat nubuwwat aur rahmat thi. Syedna Muawiya رَضِيَ اللهُ عَنْهُ ki imaat rahmat waali badshaahat thi. Uske baad kaat khaane waali badshaahat shuru hogi”*. (Jamaae-ul-Masaael: V5 P154)

Neez farmate hain: *“Ahle ilm ka ittifaaq hai ke Syedna Muawiya رَضِيَ اللهُ عَنْهُ us ummat ke sabse afzal badshaah the. Aap se pehle chaaro’n hukmraan khulafa-e-nubuwwat the. Aap hi sabse pehle badshaah hue. Aap ki hukmraani baais-e-rahmat thi, jaesa ke hadees mein bayan hua hai. Aap ki badshaahat musalmano ke liye itni faaedamand thi aur us mein itni rahmat-o-barkat thi ke uske duniya ki sabse acchi badshaahat hone ke liye yehi daleel kaafi hai”*. (Majma’ Fataawa: V4 P478)

Syedna Muawiya رَضِيَ اللهُ عَنْهُ ki khilaafat-o-mulookiyat baais-e-rahmat thi. Mulookiyat-e-azooz (kaat khaane waali badshaahat) aap ke daur-e-iqtidaar ke baad shuru hui.

Allama Ibne Abi al-Izz Hanafi رَحْمَةُ اللهِ عَلَيْهِ (d 793h) farmate hain: *“Musalmano ke sabse pehle aur afzal badshaah Syedna Muawiya رَضِيَ اللهُ عَنْهُ the”*. (Sharah Aqeeda Tahawiya: P722)

Haafiz Ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ (d 774h) farmate hain: *“Tamaam riaaya ne 41h mein Syedna Muawiya رَضِيَ اللهُ عَنْهُ ki baeyat par ijma kiya, jaesa ke ham bayan kar chuke. Aap رَضِيَ اللهُ عَنْهُ apni wafaat (60h) tak khud-mukhtar hukmraan rahe. Aap ke daru mein dushmanaan-e-islam ke ilaaqo’n mein jihaad jaari tha. Kalimatullah buland tha aur atraaf-e-zameen se maal-e-ghanimat aaraha tha. Musalman aap ki hukumat mein khush-o-khurram the, unhe’n adl-o-insaaf muhiyya tha aur foo-o-dar-guzar ka muzaaharat kiya jaata tha”*. (Al Bidaaya wan Nihaaya: V8 P119)

Haafiz Ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ Farmaan-e-Baari Ta’ala:

Jo Shakhs Zulm Se Qatl Kar Diya Jaee, وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ  
Ham Ne Uske Wali Ko Ikhtiyaar Diya Hai.

(Surah Bani Israel: 33) سُلْطٰنًا.

Ki tafseer farmate hain: *“Hibr-e-ummat<sup>1</sup> Syedna Ibne Abbas ؓ ne is aayat-e-karima ke umoom se Syedna Muawiya ؓ ki wilaayat saabit ki hai ke wo anqareeb hukmraan banenge, kyouнке wo Syedna Usman ؓ ke wali the”*. (Tafseer Ibne Kaseer: V4 P142 bi tehqeeq Abdur Razzaq al-Mahdi)

Haafiz Ibne Kaseer ؓ ki ye baat bila-daleel nahi, ye riwayat mulaahaza farmaae’n: Zahdam bin Mizrib Jrmi (زُهْدَم بن مِزْرِب الْجَرْمِي) bayan karte hain: *“Ham Syedna Abdullah bin Abbas ؓ ke paas raat ki mehfil mein shareek hue. Unho’n ne farmaya: Main aap ko aesi baat bayan karne waala hoo’n, jo na makhfi hai, na zaahir. Jab Usman ؓ (ki shahaadat) ka muaamala hau to maine Ali ؓ se kaha: ‘Is muaamale se door rahe’n, agar aap kisi bil mein bhi honge to (khilaafat ke liye) aap ko talaash karke nikaal liya jaaega, lekin unho’n ne meri baat nahi maani. Allah ki qasam! Muawiya ؓ zaroor hukmraan banenge, iski wajah ye hai ke Allah Ta’ala ne farmaya:”*

Jo Shakhs Zulm Se Qatl Kar Diya  
Jaae, Ham Ne Uske Wali Ko  
Ikhtiyaar Diya Hai. (Surah Bani Israel: 33)

وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا  
فَلَا يُسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا.

(Mojam-ul-Kabeer lit Tabarani: V10 P320 [Sanad Hasan])

Haafiz Ibne Saad ؓ (d 230h) farmate hain: *“Syedna Muawiya ؓ bees (20) saal tak shaam ke governor rahe, phir unki khilaafat par baeyat ho gai. Syedna Ali ؓ ki shahaadat ke baad ummat-e-muslima ka un par ittifaaq hua. Wo bees (20) saal khalifa rahe, aakhir 15 Rajab 60h ko jumeraat ki raat wafaat paa gae”*. (At-Tabaqaat-ul-Kubra: V7 P285)

Allama Ibne Hajar Hethami ؓ (d 974h) farmate hain: *“Nabi-e-Kareem ؐ ki ye ummeed ke Hasan ؓ ke zariye musalmano ki do (2) badi jamaato’n ke darmiyaan sulah waaqe hogi. Is mein daleel hai ke Syedna Hasan ؓ ne jo kiya, wo durust tha aur us muaamala mein wo khud-mukhtar the. Neez daleel hai ke ye sharai fawaaed yaane Syedna Muawiya ؓ ki khilaafat ka saheeh hona, musalmaano ke muamalaat ko sambhaalna aur un muamalaat mein unka usi tarah tasarruf karna, jo khilaafat ka taqaaza hai, ye sab umoor us sulah par*

<sup>1</sup> T: (جبر) Mazhabi peshwa, daana, aqlmand, mutlaq aalim [RKT]

*murattab hain. Lihaaza haq baat yehi hai ke (jab Nabi-e-Kareem ﷺ ne sulah waali hadees bayan kit hi) usi waqt se Syedna Muawiyat ﷺ ke liye khilaafat saabit ho gai thi. Phir Sulah ke baad Muawiya ﷺ khalfifa-e-haq aur sacche imam muntakhab hue".* (As-Sawaaiq-ul-Muharraqa: V2 P625)

Allama Yusuf Nabhaani Saahab (d 1350h) likhte hain: *"Syedna Ali ﷺ ki wafaat hasrat aayaat ke baad Syedna Muawiya bin Abi Sufyan ﷺ ki khilafat saheeh saabit hai".* (Al-Asaleeb-ul-Bideeya Fee Fazl us Sahaaba wa Iqnaa us Shia: P33)

Allama Aeni Hanafi ﷺ (d 855h) farmate hain: *"Syedna Hasan ﷺ ke (khilaafat sonpne) baad Syedna Muawiya ﷺ ki khilafat pa rijma ho gaya tha".* (Al Binaaya Sharah Hidaaya: V9 P14)

Allama Ibne Hajar Haethami ﷺ (d 974h) farmate hain: *"Syedna Muawiya ﷺ ki khilaafat par ahle hal-o-aqd ka ijma ho gaya, jisse wo khalifa-e-haq naam-zad ho gae, unki itaa-at-o-farmabardaari usi tarah waajib ho gai jis tarah unse pehle Khulafa-e-Raashideen ﷺ ki itaa-at waajib hui thi".* (As-Sawaaiq-ul-Muharraqa: V2 P629)

## Syedna Muawiya ﷺ Par Taan

Baaz log Syedna Muwaiya ﷺ par taan karte hain, halaanke Sahaba Ikraam ﷺ ko bura kehne waala khud bura hota hai. Rasool Allah ﷺ ka farman-e-giraami hai: *"Mere kisi Sahabi ko bura na kaho".* (Sahih Muslim: 2541)

Imam Hasan Basri ﷺ se poocha gaya ke kuch log Syedna Muawiya ﷺ aur Syedna Abdullah bin Zubair ﷺ ko bura-bhala kehte hain aur un par laanat karte hain, to unho'n ne farmaya: *"Un laanat karne waalo'n par Allah ki laanat ho".* (Taareekh Dimishq: V59 P206 [Sanad Sahih])

Ibrahim bin Maesarah ﷺ kehte hain: *"Maine Imam Umar bin Abdul Aziz ﷺ ko kabhi kisi insaan ko maarte hue nahi dekha, unho'n ne sirf us shakhs ko kode maare jisne Syedna Muawiya ﷺ ko bura-bhala kaha tha".* (Taareekh Dimishq: V59 P211 [Sanad Hasan])

Shaikh-ul-Islam Ibne Taimiya ﷺ (d 728h) farmate hain: *"Jis ne Sahaba*

ﷺ par laanat ki wo Allah aur uske Rasool ﷺ ka nafarmaan hai”. (Majma’ Fataawa: V35 P66)

Neez farmate hain: “Jo Syedna Muawiya aur Amr bin Aas ﷺ waghaerahuma sahaba par laanat karta hai wo ba-ittifaaq-e-aimma-e-deen sakht kaza ka mustahiq hai”. (Majma’ Fataawa: V35 P58)

Mazeed farmate hain: “Syedna Muawiya ﷺ ne khilaafat talab nahi kit hi, na hi Syedna Ali ﷺ se ladaai ke waqt unki khilaafat par baeyat ki gait hi. Unho’n ne us bina par ladaai nahi kit hi ke wo khalifa hain ya khilaafat ke mustahiq. Albatta Sahaba Ikraam ﷺ Syedna Ali ﷺ ki khilaafat ke iqraari the aur Syedna Muawiya ﷺ se bhi jab Syedna Ali ﷺ ke baare mein poocha jaata to wo unki khilaafat ka iqraar karte. Syedna Muawiya ﷺ aur unke saathi, Syedna Ali ﷺ aur unke saathiyo’n se ladaai karne ya un par ghalba haasil karne ke khwahaa’n nahi the”. (Majma’ Fataawa: V35 P72)

Faaeda: Urwa bin Zubair ﷺ farmate hain: “Syedna Miswar bin Makhrama ﷺ ne unhe’n bayan kiya ke wo Syedna Muawiya ﷺ ke paas qaasid ban kar gae. Syedna Muawiya ﷺ ne unka kaam kar diya, phir unhe’n alaahada bula kar farmaya: Miswar! Hukmraano par aap ki aeb-joi ka kya bana? Syedna Miswar ﷺ kehne lage: Is baat ko chod de’n aur hamare maujooda tarz-e-amal ki bin par ham se husn-e-sulook rawa rakhe’n. Syedna Muawiya ﷺ ne farmaya: Nahi, Allah ki qasam! Aap ko zaroor apne dil ki baat kehna hogi aur apne khayaal ke mutaabiq mere uyoob bayan karna honge”.

“Syedna Miswar ﷺ kehte hain ke unho’n ne apne dil ki tamaam bhadaas nikaal daali. Syedna Muwaiya ﷺ ne farmaya: Koi insaan (ma-siwaae ambiya ikraam ﷺ) ghalati se maasoom nahi. Miswar! Awaam ke muaamale mein jo islahaat ham ne ki hain, kya aap unhe’n kuch waqat<sup>1</sup> dete hain? Neki to dus (10) guna shumaar hoti hai. Kya aap ghalatiyo’n ko shumaar karte hain aur nekiyo’n se sarf-e-nazar<sup>2</sup> karte hain?”

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<sup>1</sup> T: (وَقَعْتَ) Izzat, martaba, qadr, azmat, buzurgi [RKT]

<sup>2</sup> T: (صَرَفَ نَظْرَ) Nazar-andaazi, adm-e-tawajjo [RKT]

*“Syedna Miswar ؓ ne kaha: Nahi, Allah ki qasam! Ham to sirf un ghalatiyo’n ka tazkira karte hain jo nazar aati hain. Syedna Muawiya ؓ ne farmaya: Ham har us ghalati ka eteraaf karte hain jo ham se hui, lekin Miswar! Aap se apne khaas logo’n ke baare mein koi aesi ghalati nahi hui, jisko agar Allah maaf na kare, to aap ko apni aulaad ki halaakat ka dar ho?”*

*“Syedna Miswar ؓ kehte hain: Bilkul ham se aesi hi ghalatiyaa’n hui hain. Syedna Muawiya ؓ ne farmaya: Phir aap ko apne baare mein mujh se badh kar maghfirat ki ummeed kyon hai? Allah ki qasam! Main aap se badh kar islaah ki koshish mein rehta hoo’n aur agar mujhe Allah ki farmabardaari aur uski na-farmaani mein intikhaab ka ikhtiyaar diya jaae to main zaroor Allah Ta’ala ki farmabardaari ko tarjeeb doonga. Ham aese deen ke paerukaar hain jiske mutaabiq Allah amal ko qubool karta hai. Neki ki jaza deta hai aur buraai ki saza deta hai. Haa’n chaahe maaf bhi kar deta hai. Maine jo bhi nekiyaa’n ki hain, mujhe unke kai guna sawaab ki ummeed hai aur main un umoor ko saamne rakhta hoo’n, jinhe’n na main shumaar kar sakta hoo’n, na aap. Masalan Allah ki raza ke liye musalmano mein nizaam-e-salaat ka qiyaam. Allah ke raaste mein jihaad, Allah ke naazil-karda nizaam ka nifaaz aur usi tarah ke doosre umoor jin ko main zikr bhi karu’n to aap shumaar nahi kar paaenge. Us baare mein ghaur kare’n”.*

*“Syedna Miswar ؓ kehte hain: Mujhe maaloom ho gaya ke Syedna Muawiya ؓ ne ye sab kuch bayan karke mujhe (mere khayalaat ko) maat de di hai. Urwa kehte hain ke uske baad jab bhi Syedna Miswar ؓ ke saamne Syedna Muawiya ؓ ka zikr hua, unho’n ne unke liye istighfaar farmaya”. (Taareekh Baghdad: V! P223 [Sanad Sahih])*

*Qawaam us Sunnah Abul Qaasim Asbahani ؓ (d 535h): “Rasool Allah ﷺ ke baad sabse ziyaada fazilat waale Syedna Abu Bakr Siddiq hain, phir Syedna Umar, phir Syedna Usman, phir Syedna Ali ؓ hain. Ye hidaayat-yaaftha Khulafa-e-Raashideen ؓ hain. Syedna Talha, Syedna Zubair, Syeda Ayesha, Syedna Ammaar bin Yaasir, Syedna Amr bin Aas, jung-e-jamal-o-siffeen mein Shaheed hone aur karne waale, isi tarah*

*un jungo'n se door rehnew aale masalan Syedna Usama bin Zaid, Abdullah bin Umar aur Muhajireen-o-Ansaar samet tamaam Sahaba Ikraam ؓ par rahmat ki dua ki jaae. Neez, ham shahaadat dete hain ke Syedna Muawiya ؓ qatai jannat hain". (Al Hujja fee Bayaan al Mahajjah: V2 P281-282)*

Ibne Haani ؓ bayan karte hain: *"Imam Ahmad bin Hambal ؓ se poocha gaya ke jo shakhs Syedna Muawiya ؓ ko bura-bhala kehta ho, kya uske peeche namaz adaa ki jaa sakti hai? Farmaya: Uske peeche namaz adaa nahi ki jaa sakti, na uski izzat ki jaaegi". (Masaael Ibne Haani: 296)*

Shaikh-ul-Islam Ibne Taimiya ؓ (d 728h) farmate hain: *"Agar koi eteraaz kare ke Syedna Muawiya ؓ ne yazeed ko khalifa naam-zad kiya aur usi wajah se Yazeed ne Syedna Hussain ؓ ko Shaheed kiya. To use jawaab diya jaaega ke agar Yazeed ko khalifa banana jaaez tha, to Yazeed ne jo kiya, uska nuqsan Syedna Muawiya ؓ ko na hoga. Aur agar use khalifa naam-zad karna jaaez na tha, to ye alag gunaah hai. Halaanke Yazeed ne Syedna Hussain ؓ ko Shaheed nahi kiya. Wo to Syedna Hussain ؓ ki be-intiha takreem aur unki izzat ki hifaaizat karne waala tha, che-jaaeke wo unka khoon bahaae. Pas (Syedna Muawiya ؓ ke Yazeed ko khalifa naam-zad karne waale) us qasd aur ijtihaad ke saath Syedna Muawiya ؓ ki taraf fasaadiyo'n ke (shahaadat-e-Hussain ؓ ke) fe'l ko mansoob nahi kiya jaa sakta". (Minhaj us Sunnah: V4 P473)*

Tambeeh: Syedna Ali bin Abu Taalib ؓ bayan karte hain: *"Nabi-e-Kareem ؐ ka mere saath muaahada tha ke mere saath sirf momin mohabbat karega aur sirf munaafiq bughz rakhega". (Sahih Muslim: 78)*

Sahaba aur Aimmah-e-Ahle Sunnat ne ye hadees Syedna Muawiya ؓ aur aap ke saathiyon par fit nahi ki! Aur na hi Syedna Ali ؓ se ladaai ki bina par unhe'n bura-bhala kaha, balke dono se mohabbat-o-muwaddat<sup>1</sup> ka izhaar kiya, tarahhum-o-istighfaar<sup>2</sup> ko apna shiaar-o-

<sup>1</sup> T: (إِسْتِغْفَار) Tauba, gunaahon ki muaafi ke liye dua karna, bakhshish talab karna [RKT]

<sup>2</sup> T: (تَرْحُّم) Rahem, meherbaani, taras [RKT]



deesaar<sup>1</sup> banaya.

Haafiz Zahbi رحمہ اللہ likhte hain: “*Is hadees ka mafhoom hai ke Syedna Ali رحمہ اللہ se mohabbat imaan aur unse bughz nifaaq hai. Imaan ke kai shobe hain, usi tarah nifaaq ke bhi kai shobe hain, lihaaza koi aqalmand ye nahi keh sakta ke sirf Syedna Ali رحمہ اللہ ki mohabbat se banda kaamil momin ban jaata hai aur unse bughz rakhne se muwahhid aadmi thos munaafiq ban jaata hai. Jisne Syedna Ali رحمہ اللہ se mohabbat ki aur Syedna Abu Bakr رحمہ اللہ se bughz rakha, wo bhi Syedna Ali رحمہ اللہ se bughz rakhne waalo’n aur Abu Bakr رحمہ اللہ se mohabbat ka dam bharne waalo’n jaesa hai. Dono se bughz zalaalat aur nifaaq hai aur dono se mohabbat hidaayat aur aen imaan hai*”. (Siyaar Elaam an Nubala: V12 P510)

Neez farmate hain: “*Rawaafiz Syedna Ali رحمہ اللہ se mohabbat ke daawedaar hain, jabke imaan aur islam mein unka koi hissa nahi. Naasibiyo’n ne jahaalat ki wajah se Syedna Ali رحمہ اللہ se bughz rawa rakha*”. (Siyaar Elaam an Nubala: V17 P169)

Allama Mulla Ali Qaari رحمہ اللہ (d 1014h) farmate hain: “*Is hadees ka mafhoom ye hai ke mere saath bagher ziyaadati-o-nuqsaan ke sharai aur haqiqi mohabbat sirf kaamil imaan waala momin hi karega. Nusairi aur Khaariji is mohabbat se khaarji hain. Pas jis ne Syedna Ali رحمہ اللہ se to mohabbat ki, magar Syedna Abu Bakr aur Syedna Umar رحمہ اللہ se bughz rakha to usne Syedna Ali رحمہ اللہ se bhi sharai mohabbat na ki*”. (Mirqaat-ul-Mafateeh: 9/3933)

Syedna Buraidah رحمہ اللہ bayan karte hain: “*Nabi-e-Kareem ﷺ ne Syedna Ali رحمہ اللہ ko Khalid bin Waleed رحمہ اللہ ki taraf khums<sup>2</sup> wasool karne bheja. Main Syedna ali رحمہ اللہ se bughz rakhta tha, kyonke wo (maal-e-khums mein se ek (1) laundi le kar usse jimaa karne ke baad) ghusl kar chuke the. Maine Khalid bin Waleed رحمہ اللہ se kaha: Ali رحمہ اللہ ko dekhe’n. Ham madina aae, to maine ye baat Nabi-e-Kareem ﷺ ke gosh-guzaar ki, Aap ﷺ ne farmaya: Bareeda! Aap ali se bughz rakhte hain, arz kiya. Ji haa’n,*

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<sup>1</sup> T: (دِثَار) Labaada, wo kapda jo kisi kapde ke baad oopar se pehna jaae [RKT]

<sup>2</sup> T: (خُمْس) Maal-e-ghanimat ya mutlaqan maal ka paachwaa’n hissa jo muqarrara zaabte ke mutaabiq mustahiqeen ko taqseem kiya jaae [RKT]

*farmaya: Bughz na rakhe'n, unka hissa to khums mein usse bhi ziyaada hai"*. (Sahih Bukhari: H4350)

Ba-taqaza-e-bashariyat kisi ke baare mein dil mein naaraazi aur gham-o-ghussa aajaata hai, jaise Syedna Buraidah رضي الله عنه ke dil mein aagaya, to Nabi-e-Kareem ﷺ ne unhe'n naaraazi door karne ka kaha. Un par koi fatwa nahi lagaya, kyonke Aap ﷺ ka ye bartaaoo ijtihaad ki bina par tha, jis mein aap khatakaar thehre.

Syedna Muawiya رضي الله عنه se qatan saabit nahi ke wo Syedna Ali رضي الله عنه ke haq mein ranjida ho'n, wo ek (1) ijtihaad par the, jaesa ke Syeda Ayesha رضي الله عنها aur unki jamaat ijtihaad par thi. Mushajaraat-e-sahaaba ke masle mein Ahle Sunnat wal Jamaat raah-e-etedaal aur raah-e-haq par hain. Wo na to rawaafiz aur motazala ki tarah Syedna Muawiya رضي الله عنه ko bura kehte hain, na hi nawaasib<sup>1</sup> ki tarah Syedna Ali رضي الله عنه ki ihaanat<sup>2</sup> ke murtakib hain, na hi khwaarij ki tarah Syedna Ali aur Syedna Muawiya رضي الله عنه dono se bezaar.

Imam Abu Hasan Ashari رحمته الله (d 324h) farmate hain: *"Syedna Ali, Syedna Zubair aur Syeda Ayesha رضي الله عنهم ke darmiyaan hone waale tanaaza mein taaweel aur ijtihaad ki gunjaaish hai. Syedna Ali رضي الله عنه to khalifa the, baaqi sab bhi mujtahid the, neez Nabi-e-Kareem ﷺ ne unke liye jannat aur shahaadat ki gawaahi di thi, maaloom hota hai ke wo sab apne ijtihaad mein haq par the. Isi tarah Syedna Ali رضي الله عنه aur Syedna Muawiya رضي الله عنه ke darmiyaan hone waale ikhtilafaat hain, ye bhi taaweel-o-ijtihaad ki gunjaaish rahte hain"*. (Al Ibaanah A'n Usool ad Diyaanah: P260)

Allama Ibne Khuldoon رحمته الله (d 808h) likhte hain: *"Wo haq aur ijtihaad ke raaste par the, aur unka qitaal kisi duniyawii maqsad ke liye tha, na baatil ko bhadkaane ke liye aur na hi dili bughz ki wajah se tha, jaesa ke wahem daalne waale wahem daalte hain, aur mulhid Chakma dete hain"*. (Taareekh Ibne Khuldoon: V1 P257)

② Abdullah bin Buraidah رضي الله عنه bayan karte hain: *"Main aur mere waalid-*

<sup>1</sup> T: (نواصب) Naasibi, musalmano ka wo giroh jo Ali رضي الله عنه se dushamni aur bughz rakhta hai [RSB]

<sup>2</sup> T: Tauheen, be-izzati [RKT]

*e-giraami Syedna Muawiya ؓ ki khidmat mein haazir hue, aap ne hame'n qaaleen par bithaya, hame'n khana pesh kiya gaya, ham ne khaya, phir koi mashroob laaya gaya, Muawiya ؓ ne piya aur mere Abbu ko thama diya aur farmaya: Jab se Rasool Allah ﷺ ne ise haraam qaraar diya, maine kabhi nahi piya. Mazeed farmaya: Main quraish mein sabse ziyaada khoobsoorat aur khaata-peeta naujawaan tha aur jo lazzat mujhe tab aati thi, aaj naseeb nahi hoti, siwaae doodh se aur kisi insaan ki acchi baate'n sunne se". (Musnad Ahmad: 38/26)*

Sanad "zaeef" hai. Abdullah bin Buraidah se Hussain bin Waaqid ki riwayat "munkar" hoti hai.

Imam Ahmad bin Hambal ؓ farmate hain: "Abdullah bin Buraidah ki wo riwayaat jo usse Hussain bin Waaqid bayan karta hai, kis qadr munkar hain!". (Al Elal wa Maarifah ar Rijal Bi-riwaaya Ibne Abdullah: 1420)

Ye jirah-e-mufassar<sup>1</sup> hai, jise radd nahi kiya jaa sakta.

③ Abdur Rahman bin Abdur Rab al-Kaaba ؓ kehte hain ke maine Abdullah bin Amr bin Aas ؓ se kaha: "Aap ke chacha-zaad Muawiya hame'n hukm dete hain ke ham baatil zaraae se ek-dosre ka maal khaae'n aur khud ko halaakat mein daal de'n, jabke Allah Ta'ala ka farman hai:"

Ahle Imaan! Ek-dosre Ka Maal Baatil Zaraae Se Na Khaao, Haa'n Baahami Mufaahamat Se Tijaarat Ho To Alag Baat Hai. Neez Khud Ko Halaakat Mein Na Daalo, Kyounke Allah Ta'ala Tum Par Meherbaan Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ  
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ  
تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ  
اللَّهَ كَانَ بِكُمْ رَحِيمًا. (Surah-an-Nisa: 29)

"Abdullah bin Amr bin Aas ؓ dam-ba-hud ho gae, phir farmaya: Agar wo Allah ki itaa-at ka kahe'n to baja-aawari kare'n aur agar gunah ka kahe'n to unki baat mat maane'n". (Sahih Muslim: 1844)

Allama Qurtubi ؓ (d 656h) farmate hain: "Abdur Rahman bin Abdur Rab al-Kaaba ؓ ne jo Syedna Muawiya ؓ ke mutaalliqliq zikr kiya hai,

<sup>1</sup> T: (جرح مُفسَّر) Waazeh taur par radd karna criticize [RSB]

*wo unke gumaan aur taaweel ke mutaabiq kalaam ki intiha hai, warna to Syedna Muwaiya ؓ ki seerat mein aesi baat nahi milti, jo Abdur Rahman ؓ ne zikr ki hai. Ye to aese hi hai jaese dehaati kehte hain: Kuch sadqa wasool karne waalo'n ne ham se ziyaadati ki. Unho'n ne apne mutaabiq sadqa wasool karne ko zulm ka naam de diya". (Al Mufhim Limaa Ashkala Min Talkhees Sahih Muslim: V4 P53)*

④ Syedna Abu Saeed Khudri ؓ bayan karte hain ke Rasool Allah ﷺ ne Syedna Ammaar bin Yaasir ؓ se farmaya: *"Ammaar ki kya baat hai! Unhe'n baaghi giroh qatl karega, wo unhe'n jannat ki taraf bulaaenge, jabke doosra giroh unhe'n aag ki taraf bulaaega"*. (Sahih Bukhari: 447; Sahih Muslim: 2915)

Haafiz Ibne Hajar ؒ (d 852h) likhte hain: *"Agar koi kahe ke Syedna Ammaar ؓ ka qatl jung-e-sifteen mein hua, Aap Syedna Ali ؓ ke saath the aur qatl karne waale Syedna Muawiya ؓ ke saathi the. Aap ke saath Sahaba ki jamaat thi, to unke mutaalliq ye kehna kaese jaaez hoga ke wo use jahannum ki taraf bulaaenge? Jawaab ye hai ke wo unhe'n apne gumaan ke mutaabiq jannat ki taraf bula rahe hain. Wo mujtahid hain, unhe'n apne gumaan ki ittiba mein malaamat nahi ki jaa sakti, lihaaza jannat ki taraf bulaane se muraad jannat ke sabab ki taraf bulaana hai. Jo ke imam-e-haq ki itaa-at-o-farma-bardaari hai. Usi tarah Ammaar ؓ unhe'n Syedna Ali ؓ ki itaa-at ki taraf bulaate the, jo ke Imam-ul-ittaa-at the, jab ke Muawiya aur aap ke saathi unhe'n doosri taraf bulaate the, lekin wo apne ijtihaad mein maazoor hain, kyonke unke pesh-e-nazar koi taaweel thi"*. (Fath-ul-Baari: V1 P542)

Khud Nabi-e-Kareem ﷺ ne Syedna Muawiya ؓ ke giroh ke islam ki shahaadat di.

Ziyaad bin al-Haarid ؓ bayan karte hain: *"Main jung-e-sifteen mein Syedna Ammaar bin Yaasir ؓ ke pehlu mein khada tha, mera ghutna unke ghutne se mila hua tha, to ek (1) shakhs ne kaha: Ahle shaam ne kufr kiya, to Syedna Ammaar ؓ ne farmaya: Aesi baat mat kahe'n, hamara aur unka nabi ek (1) hai, hamara aur unka qibla ek (1) hai, magar ye log fitne ka shikaar ho chuke hain aur raah-e-haq se hat gae hain, is liye ham par zaroori hai ke ham unse qitaal kare'n, taake wo*

*sahih raaste par laut aae’n”*. (Musannaf Ibne Abi Shaiba: V15 P289 [Sanad Sahih])

Muhammad bin Amr bin Hazam Ansari ؓ bayan karte hain: “*Jab Syedna Ammaar bin Yaasir ؓ ko Shaheed kar diya gaya, to Syedna Amr bin Hazam ؓ Syedna Amr bin Aas ؓ ke paas aae, arz kiya: Syedna Ammaar ؓ Shaheed ho chuke hain, jabke Rasool Allah ﷺ ne farmaya: Ammaar ko baaghi giroh qatl karega. To Syedna Amr bin Aas ؓ ghabrate hue Inna lillahi wa inna ilaihi raajioon kehne lage, yahan tak ke Syedna Muawiya ؓ ke paas gae”*.

“*Muawiya ؓ ne poocha kya hua? Arz kiya: Ammaar ؓ shaheed ho chuke hain, to Muawiya ؓ ne kaha: Ammaar ؓ shaheed ho chuke hain to kya hua? Syedna Amr ؓ ne kaha: Maine Rasool Allah ﷺ ko farmate hue suna: Ammaar ko baaghi giroh qatl karega. To Muawiya ؓ ne Amr bin Aas ؓ se kaha: Tum apne peshaab mein phislo (ye muhaawra hai, yaane tumhe’n samajhne mein ghalati lagi hai). Ammaar ؓ ki shahaadat ki zimmedaar Ali ؓ aur unke saathi hain, wohi Ammaar ؓ ko lekar aae aur hamare nezo’n ya talwaaro’n ke saamne daal diya”*. (Musnad Ahmad: V4 P199 [Sanad Sahih])

Hanzala bin Khuwailid Ambari ؓ bayan karte hain: “*Ek (1) dafa main Syedna Muawiya ؓ ke paas tha ke do (2) aadmi aae, jo Syedna Ammaar ؓ ke qatl ke mutaalliq baaham jhagad rahe the. Har-ek keh raha tha ke Ammaar ؓ ko maine qatl kiya, to Abdullah bin Amr ؓ ne farmaya: Tum mein se har-ek ye amal apne doosre saathi ke liye pasand kare (apne liye pasand na kare), kyonke maine Rasool Allah ﷺ ko farmate hue suna: Ammaar ko baaghi qatl karega”*.

“*Syedna Muawiya ؓ ne kaha: To phir aap hamare saath kyou’n hain? Farmaya: Mere waalid ne meri shikayat Rasool Allah ﷺ se kit hi, to Aap ؓ ne farmaya: Jab tak zindagi hai, apne waalid ki itaa-at karna, unki naafarmaani na karna, bas isi liye main aap logo’n ke saath hoo’n, magar ladaai mein shareek nahi hua”*. (Musnad Ahmad: V2 P164 [Sanad Sahih])

Haafiz Zahbi ؓ ne iski sanad ko “*jaiyyid*<sup>1</sup>” kaha hai. (Al Mojam-ul-Mukhattas

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<sup>1</sup> T: (جَيِّد) Khaalis, kharaa, umda, wo sanad jiske raawiyo’n ka haal maaloom ho [RKT]

Syedna Ammaar رضي الله عنه ko Syedna Muawiya رضي الله عنه ke giroh mein shareek kisi shakhs ne Shaheed kiya, na ke khud Syedna Muawiya رضي الله عنه ne, jaesa ke in riwayat se saabit hai.

Tambeeh:

Syedna Ammaar bin Yaasir رضي الله عنه ne farmaya: *“Jo pasand karta hai ke hoor-e-een use pehlu mein le-le, use chaahiye ke wo neki ke iraade se jung-e-sifteen mein pesh-pesh rahe, kyonke main ek (1) saff ko dekh raha hoo’n, jo aap par aesa waar karegi, jisse baatil-parast shak mein pad jaaenge. Us zaat ki qasasm jiske haath mein meri jaan hai! Agar wo hame’n maarte-maarte hijr<sup>1</sup> mein maujood khajoor ki tehniyo’n tak le aae’n (doori se kinaaya<sup>2</sup> hai), to mujhe yaqeen ho jaaega ke ham haq par hain, aur wo raah-e-haq se pehlu-tahi<sup>3</sup> kiye hue hain”*. (Musannaf Ibne Abi Shaiba: V15 P288)

Sanad zaef hai. Abu Salama bin Zaid aur Syedna Ammaar رضي الله عنه ke darmiyan Al-Wazaa (الوضي) naami raawi ka waasta hai. Al-Wazaa kaun hai? Maaloom nahi, lihaaza sanad maalool<sup>4</sup> hai.

Musnad Ahmad: V4 P319 aur Mustadrak Haakim: V3 P392 waghaerahuma waali sanad bhi zaef hai. Abdullah bin Salama mukhtalat<sup>5</sup> hain, Amr bin Murrah ka usse simaa baad-az-ikhtilaat<sup>6</sup> hai.

Tabaqaat Ibne Saad: V3 P258 waghaera waali sanad jhooti hai. Us mein Waaqidi kazzaab aur uska ustaaz mubham-o-na-maaloom<sup>7</sup> hai.

Musnad Bazaar (1410) waali sanad Yahya bin Salama bin Kuhael

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<sup>1</sup> T: (بِجْر) Wo ilaaqa jo apni khajooro’n ke liye mashoor tha, junoobi (south) arab ke aksar ilaaqo’n ke naam ka hissa [RKT]

<sup>2</sup> T: Ishaara, poshida/makhfi ishaara, jo baat khul kar aur ba-raah-e-raast na kahi jaae [RKT]

<sup>3</sup> T: (يَهْلُو تَي كَرْنَا) Kinaara-kashi, katraana, taal-matol [RKT]

<sup>4</sup> T: (مَغْلُول) Wo hadees jis mein kisi tarah ki illat poshida ho jo sehat-e-hadees mein qadh (aeb-goi) karti ho [RKT]

<sup>5</sup> T: (مُخْتَلَط) Khalat-malat, gad-mad [RKT]

<sup>6</sup> T: Wo hadees jiska raawi budhape ya kisi haadse ki wajah se ya yaad-daasht kho baethe ya uski tehreer-karda ahadees zaaya ho jaae’n [RSB]

<sup>7</sup> T: (مُبْهَم) Wo baat jis ka matlab saaf na ho aur samajh mein na aae, jis mein ibhaam ho [RKT]

matrook ki wajah se sakht zaeef hai. Mustadrak Haakim: V3 P386 waali sanad jhooti hai. Us mein waaqidi kazzaab hai. Neez, sanad bhi mo'zal<sup>1</sup> hai.

Taareekh Tabari: V5 P38 waali sanad mein Abu Mikhnaf Lut bin Yahya matrook hai.

Ye riwayat jamee isnaad<sup>2</sup> se zaeef hai. Saabit hua ke Haafiz Ibne Hajar رحمته الله (Fath-ul-Baari: V13 P86) ka is sanad ko 'saheeh' kehna durust nahi.

Syedna Abu Bakrah رضي الله عنه bayan karte hain ke Nabi-e-Kareem ﷺ ne Syedna Hasan رضي الله عنه se farmaya: *"Mera ye beta sardaar hai, Allah iske zariye musalmano ki do (2) azeem jamaato'n mein sulah karwaaega"*. (Sahih Bukhari: 2704)

Haafiz Ibnul Jauzi رحمته الله (d 597h) farmate hain: *"Syedna Hasan aur Syedna Muawiya رضي الله عنه ki musaalahah<sup>3</sup> ke mutaalliq Rasool Allah ﷺ ki peshangoi sach saabit hui"*. (Kashf-ul-Mushkil Min Hadees us Sahihaen: V2 P17)

Haafiz Zahbi رحمته الله farmate hain: *"Ham har sahabi ka zikr-e-khaer karte hain aur unse raazi hain aur kehte hain: Wo (shiaan-e-muawiya) momino'n ka hi ek (1) giroh hain, jis ne imam-e-waqt Syedna Ali رضي الله عنه par baghawat ki. Uski daleel Nabi-e-Kareem ﷺ ka Syedna Ammaar رضي الله عنه se ye farman hai: Aap ﷺ ko baaghi giroh qatl karega"*.

*"Ham Allah se dua karte hain ke un sab se raazi ho aur hame'n un mein se na banaae, jin ke dil mein momino ke liye keena hai. Hamara yaqeen hai ke Syedna Ali رضي الله عنه unse afzal hain, jinho'n ne aap se ladaai ki aur aap haq ke ziyaada qareeb the"*. (Siyaar Elaam an Nubala wa Tabaqaat-ul-Asfiya: V8 P210)

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<sup>1</sup> T: (مُغْضَل) Wo hadees jis ki isnaad se do (2) ya ziyaada raawi saaqit ho'n [RKT]

<sup>2</sup> T: Hadees ke raawiyo'n ka silaila, sanad ki darmiyaan ki nisbat [Urdu]

<sup>3</sup> T: (مُصَالَحَت) Baahami sulah-safaai, aapas mein sulah karna [RKT]

## Baagi Giroh:

Baaghi giroh do (2) tarah ka hota hai.

① Imam-e-Haq ke khilaaf khurooj karne waala aur uski khilaafat ka munkir.

② Ijtihadi khata ki bina par Imam-e-Haq ke khilaaf kisi masle mein ladne waala. Aesa shakhs daaera islam se khaarij nahi hota, wo laanat ka mustahiq hoga na zaalim ya faasiq, balke mau-ool<sup>1</sup> maaajoor<sup>2</sup> hai.

Tabhi to Syedna Hasan عليه السلام ne Syedna Muawiya عليه السلام se sulah karli thi, agar haqiqi baaghi hote to unse sulah ka kya matlab tha, unse to ladna hota hai. Farman-e-Ilaahi hai:

Momino Ke Do (2) Giroh Baaham Jhagad Pade'n To Unki Sulah Kara De'n. Ek (1) Giroh Doosre Par Baghaawat Kare, To Baaghi Se Ladaai Kare'n, Ta-aa'nke<sup>3</sup> Allah Ke Faesla Ki Taraf Maael Ho Jaae. Jab Maael Ho Jaae To Adl Ke Saath Unki Sulah Kara De'n Aur Insaaf Kare'n, Kyouнке Allah Insaaf Karne Waalo'n Ko Mehboob Rakhta Hai.

وَأِنْ طَائِفَتٍ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

(Surah-al-Hujuraat: 9)

Quran ne baghaawat ke bawujood dono giroho'n ko momin kaha hai.

Syedna Abu Bakrah عليه السلام bayan karte hain ke Nabi-e-Kareem عليه السلام ne Syedna Hasan عليه السلام se farmaya: *“Mera ye beta sardaar hai, Allah iske zariye musalmano ki do (2) azeem jamaato'n mein sulah karwaaega”*. (Sahih Bukhari: 2704)

Taabai-e-Kabir (Mukhzaram) (مخضرم) ne Syedna Muawiya عليه السلام se kaha: *“Aap Syedna Ali عليه السلام se khilafat cheenna chaahte hain ya khud ko unke baraabar khayaal karte hain? Farmaya: Nahi, nahi, main jaanta hoo'n*

<sup>1</sup> T: مؤول

<sup>2</sup> T: (ماجور) Ajr diya gaya, sawaab diya gaya, wo jise ajr diya gaya ho [RKT]

<sup>3</sup> T: (تا آنکه) Yahaa'n tak ke, is darja [RKT]



ke Ali ؑ mujh se kahee'n afzal hain aur khilaafat ke ziyaada mustahiq hani, lekin aap nahi jaante ke Syedna Usman ؑ kitni be-dardi se shaheed kar diye gae? Main unka chachazaad aur wali hone ke naate qisaas ka mutaalaba karta hoo'n. Aap Ali ؑ se kahe'n ke qaatileen-e-usman hamare hawale kar de'n".

"Main Syedna Ali ؑ ke paas aaya aur baat ki, aap ne farmaya: Muawiya ؑ baeyat kar le'n aur muqaddama daaer karwaae'n, lekin Muawiya ؑ ne inkaar kar diya. Syedna Ali ؑ Iraq se lashkar ki kamaan karte hue siffeen pohnche, Syedna Muawiya ؑ bhi pohonch gae, ye dhul hajja 36h ka waaqia hai. Aapas mein khat-o-kitaabat jaari rahi, lekin koi muaamala tae na paaya, bil-aakhir jung shuru ho gai". (Fath-ul-Baari: V13 P86 [Sanad Hasan])

Haafiz Ibne Hajar ؒ ne iski sanad ko "jaiyyid" kaha hai.

Imam Ibne Khuzaima ؒ (d 311h) farmate hain: "Rasool Allah ﷺ ke baad afzal-tareen aur sabse ziyaada khilaafat ke laayaq Syedna Abu Bakr Siddiq ؓ hain, phir Syedna Umar Farooq ؓ, phir Syedna Usman bin Affaan zun-nuraen ؓ, aur phir Syedna Abi Taalib ؓ hain, un sab par Allah ki rahmat aur rizwan ho. Jis ne Ameer-ul-Momineen Syedna Ali bin Abi Taalib ؓ se unke ahd-e-khilaafat mein jhagda kiya, wo baaghi hai. Hamare mashaikh yehi kehte the aur Imam Muhammad bin Idrees Shafai ؒ ne bhi yehi kaha hai". (Al-Eteqaad lil Bayhaqi: P375 [Sanad Sahih])

Imam Bayhaqi ؒ (d 457h) farmate hain: "Syedna Ali ؑ par jisne khurooj kiya, wo islam ka baaghi nahi, balke us baare mein Rasool Allah ﷺ ne farmaya: Qiyaamat qaaem na hogi, yaha'n tak ke do (2) badi jamaate'n aapas mein jhagad pade'n, un mein bahut bada maaraka hoga, dono ka daawa (aqeeda) ek (1) jaesa hoga". (Al-Eteqaad lil Bayhaqi: P375)

Neez farmate hain: "Jinho'n ne ahle shaam ke saath mil kar qisaas-e-Usman ؑ ke mutaalaba ke liye Ameer-ul-Momineen Syedna Ali ؑ par khurooj kiya, phir unke ahd-e-khilaafat mein unse jhagda kiya, wo apne us fe'l mein durusti par na the". (Al-Eteqaad lil Bayhaqi: P374)

Allama Ibne Hazam رحمہ اللہ (d 456h) farmate hain: “Mujtahid khatakaar jab lade aur wo khud ko haq par samajhta ho, apni niyyat Allah ke supurd karta ho aur use ye ilm na ho ke wo khatakaar hai, bas yehi cheez use ladne par aamaada karti hai, go wo maajoor aur qisaas se maamoon<sup>1</sup> hoga. Neez us par diyyat nahi hogi, agar qitaal chod de. Agar apni ghalati jaante hue qitaal kare, to aesa shakhs harbi<sup>2</sup> hoga aur use qitaal aur qisaas laazim aaega. Aesa shakhs faasiq-o-faajir hai, mujtahid-o-khatakaar nahi hai. Iski wazaahat farmaan-e-Baari Ta'ala se hoti hai:

Momino Ke Do (2) Giroh Baaham Jhagad Pade’n To Unki Sulah Kara De’n. Ek (1) Giroh Doosre Par Baghaawat Kare, To Baaghi Se Ladaai Kare’n, Ta-aa’nke Allah Ke Faesla Ki Taraf Mael Ho Jaae. Jab Mael Ho Jaae.

وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ.

(Surah-al-Hujuraat: 9)

Phir farmaya:

Bila-shubha Momin Aapas Mein Bhai-bhai Hain, Un Mein Sulah-safaai Karwa Diya Kare’n.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ.

(Surah-al-Hujuraat: 10)

“Ye baghaer kisi taaweel ke hamare mauqif par daleel hai aur use zaahiri maane se pherne waala koi qarina<sup>3</sup> bhi maujood nahi. Allah ne haalat-e-qitaal mein unhe’n momin baaghi kaha hai aur saath-saath ek-dosre ke bhai bhi qaraar diya hai. Neez, un baaghiyo’n ko aadil aur saaleh kaha hai. Allah ne unhe’n aapas ki us ladaai ki bina par faasiq-o-faajir nahi kaha aur na hi unke imaan mein kami waaqe hui. Ye to khatakaar hain, jo baghaawat par utar aae, un mein kisi ka bhi dosore ko qatl karne ka qatan iraada na tha”. (Al Fisal Fil Milal wal Ahwaa wan Nihal: V4 P125)

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ (d 728h) farmate hain: “Baaghi jab

<sup>1</sup> T: (مأمون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

<sup>2</sup> T: Daar-ul-harab ka rehne waala [RSB]

<sup>3</sup> T: (قَرِينَة) Qiyaas, andaaza, baahami-taalluq [RKT]

*mujtahid aur mutaawwil<sup>1</sup> ho, use ye bhi maaloom na ho ke wo ghalati kar raha hai, balke khud ko haq par samjhe, neez, ye ghalati eteqaadi hi kyouin na ho, use baaghi naam dene se uska gunaahgaar hona laazim nahi aata. Che-jaaeke use faasiq kaha jaae, jin hazraat ne baaghi mutaawwileen se qitaal ka kaha hai, unho'n ne qitaal ka hukm dene ke saath ye bhi kaha hai ke hamara unse qitaal unke baghaawat ke nuqsan ko door karne ke liye hai, na ke bataur-e-saza, balke dushman se difaa karte hue aur bas".*

*"Mohaddiseen kehte hain ke unki adaalat baaqi hai, unhe'n faasiq nahi thehraaya jaaega. Ye ghaer mukallaf ki tarah hai, jaese bacche, paagal deewaane, bhulakkad, be-hosh aur soe hue ko sarkashi se roka jaata hai, balke jaanwaro'n ko bhi sarkashi se roka jaata hai. Neez qurani nas<sup>2</sup> ke mutaabiq kisi momin ko ghalati se qatl kar dene waale par diyyat laazim hoti hai, lekin uske bawujood us par gunaah nahi". (Majma' Fataawa: 7635)*

*Neez likhte hain: "Baaghi kabhi taaweel karta hai aur khud ko haq par samajhta hai aur kabhi deeda-daanista aesa karta hai aur ba-khoobi jaanta hai ke wo baghaawat kar raha hai, aksar aesa hota hai ke uski baghaawat shubha aur shahwat ka Majma' hoti hai. Jaesa bhi samajh liya jaae, usse Ahle Sunnat ke mauqif par aanch nahi aati. Kyouinke Muawiya ؓ ho'n ya unse bhi afzal sahabi, Ahle Sunnat kisi ko gunaaho'n se munazza<sup>3</sup> nahi samajhte, che-jaaeke ijtihaadi khata se munazza samajhte ho'n. Balke Ahle Sunnat to kehte hain: Un gunaaho'n se tauba, istighfaar, gunaaho'n ko mita dene wali nekiyaa'n aur gunaaho'n ko maaf kar dene wali musibate'n waghaera aese asbaab maujood hain, jo unki saza ko khatam kar dete hain". (Minhaj us Sunnah: V4 P385)*

*Neez farmate hain: "Ahle Sunnat ka ittifaq hai ke kisi giroh ko faasiq nahi keh sakte, go<sup>4</sup> ek (1) ko baaghi keh sakte hain, kyouinke unke*

<sup>1</sup> T: (مُتَّوِّل) Pehla, awwal, sharh-o-tafseel se bataane waala, shaareh, tarjumaan [RKT]

<sup>2</sup> T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

<sup>3</sup> T: (مُزَنَّة) Aebo'n se paak, bari, be-aeb [RKT]

<sup>4</sup> T: Agarche [RKT]

*mauqif mein taaweel-o-ijtihaad ki gunjaish hai, mujtahid-khatakaar ko na kaafi kaha jaa sakta hai na faasiq. Agar baghaawat jaan boojh kar ho, to ye gunaa hai, jin ke asaraat mukhtalif asbaab se zaael ho jaaenge, masalan: Tauba, gunaa ho'n ko mita dene waali nekiyaa'n, gunaa ho'n ka kaffaara banne waali masaaeb, Nabi-e-Kareem ﷺ ki shafaa-at aur momineen ki duaae'n waghaera". (Minhaj us Sunnah: V4 P394)*

Haafiz Ibne Kaseer رحمه الله (d 774h) likhte hain: “Muawiya رضي الله عنه ki ba-nisbat Ali رضي الله عنه khilaafat ke ziyaada haqdaar the. Ashaab-e-Muawiya par baaghi ka lafz bolne se unka kaafir hona laazim nahi aata, jaesa ke baaz gumraah, jaahil shia waghaera ne kaha hai, kyonke agarche wo baaghi the, lekin apni ladaai mein mujtahid the. Har mujtahid durust nahi hota, balke durust ko dohra aur ghalati karne waale ko ikhira ajr milta hai”. (Al Bidaayat-ul-Mujtahid wan Nihaaya: V3 P218)

Allama Ibne Hazam رحمه الله likhte hain: “Syedna Muawiya رضي الله عنه ne kabhi bhi Syedna Ali رضي الله عنه ke fazaail aur unke khilafa-e-barhaq hone ka inkaar nahi kiya, lekin aap ne ijtihaadan ye samjha ke qaatileen-e-usman ka qisaas lena Syedna Ali رضي الله عنه ki baeyat se muqaddam hai, neez aap khud ko Syedna Usman رضي الله عنه ke khoon ka badla lene ka ziyaada haqdaar samajhte the”. (Al Fisal Fil Milal wal Ahwaa wan Nihal: V4 P124)

Syedna Ameer Muawiya رضي الله عنه ki Syedna Ali bin Abi Taalib رضي الله عنه se jung ijtihaadi khata ki bina par thi. Aap رضي الله عنه ka khayal tha ke hamari Syedna Usman رضي الله عنه se khareebi rishtedaari hai, lihaaza ham hi qisaas-e-usman ke ziyaada haqdaar hain, lekin muaamala tae paane ke bajaae qitaal ki shakl ikhtiyaar kar gaya. Usse pehle Syeda Ayesha رضي الله عنها aur Syedna Ali رضي الله عنه ke maabaen ladaai ka sabab bhi qisaas-e-usman hi tha. Us waqt bhi muaamala uljha aur ladaai ki soorat ikhtiyaar kar gaya. Syeda Ayesha رضي الله عنها aur Syedna Muawiya رضي الله عنه ka muaamala be-aenihi<sup>1</sup> ek (1) jaesa hai. Baaz hazraat kehte hain ke Syeda Ayesha رضي الله عنها ne Syedna Ali رضي الله عنه se maazarat Karli thi, aap roee'n, dupatta tar ho gaya to ye baat sahih sanad se saabit nahi hai.

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<sup>1</sup> T: (بغبنه) Hoo-bahoo, bilkul, waisa hi [RKT]

Haafiz Ibne Hazam رحمہ اللہ (d 4560h) likhte hain: “Is bina par ham yaqeen se keh sakte hain ke Syedna Ali رحمہ اللہ durusti par the, aap ki imaamat haq thi, haq par the aur unhe’n dohara ajr tha, ek (1) ijtihaad ka ajr aur doosra durusti ka ajr. Neez ham ba-baang-e-duhul<sup>1</sup> keh sakte hain ke Syedna Muawiya رحمہ اللہ aur aap ke ham-nawa khata par the aur mujtahid the, unhe’n ek (1) ajr mila”. (Al Fisal Fil Milal wal Ahwaa an Nihal: V4 P125)

Haafiz Ibne Kaseer رحمہ اللہ (d 774h) likhte hain: “Ye hadees nubuwat ke dalaal mein se hai, kyonke waaqia aese hi hua, jaese Aap ﷺ ne khabar di. Is hadees mein daleel hai ke ahle shaam aur ahle Iraq dono giroho’n ko musalman kaha jaae, na ke jaese raafzi aur be-aql juhala ahle shaam ki takfeer karte hain, neez Syedna Ali رحمہ اللہ ke saathi haq ke ziyaada qareeb hain. Ahle Sunnat ka mazhab bhi yehi hai ke Syedna Ali رحمہ اللہ museeb<sup>2</sup> the aur Syedna Muwaiya رحمہ اللہ mujtahid the, jo ke in sha allah maajoor hain, lekin Syedna Ali رحمہ اللہ khalifa-e-waqt the, lihaaza aap ke liye dohara ajr hai”. (Al Bidaaya wan Nihaya: V7 P279)

Sawaal ye hai ke agar Syedna Muawiya رحمہ اللہ sareeh ghalati par the, to Sahaba رضی اللہ عنہم ki ek (1) badi jamat Syedna Ali رحمہ اللہ ki himaayat se peeche kyon rahi? Agar Syedna Muawiya رحمہ اللہ waqiatan bar-sar-e-baghawat the, to Sahaba ne unke saath qitaal kyon na kiya? Halaanke Quran hukm ke mutaabiq baaghi se qitaal hai?

## Syedna Ali رحمہ اللہ Ko Gaaliyaa’n

Syedna Muawiya رحمہ اللہ se Syedna Ali رحمہ اللہ ko gaaliyaa’n dena saabit nahi. Na hi aap ne kisi ko aesa karne ka kaha. Ek (1) riwayat se istidlaal kiya jaata hai, lekin wo istidlaal durust nahi, riwayat ye hai:

Aamir bin Saad رحمہ اللہ apne waalid Saad bin Abi Waqaas رحمہ اللہ ke mutaalliq bayan farmate hain: “Syedna Muawiya رحمہ اللہ ne Syedna Saad رحمہ اللہ ko ameer banaya aur poocha: Aap ki Syedna Abu Turaab (Ali) رحمہ اللہ ko gaali na dene

<sup>1</sup> T: (تہ بانگِ دُہل) Zor-zor se, sabke saamne [RKT]

<sup>2</sup> T: (مُصیب) Kisi cheez ki haqeeqat tak pohonchne waala, sahih natije par pohonchne waala [RKT]

ki wajah kya hai? Kehne lage: Main to is liye gaali nahi deta ke mujhe Rasool Allah ﷺ ke teen (3) farameen-e-giraami yaad hain, jo aap ne Syedna Ali ؑ se farmae the. Har farman mujhe surkh oonto'n se behtar hai. Maine khud suna tha jab Rasool Allah ﷺ ne Syedna Ali ؑ ko kisi ghazwa mein peeche chod diya to Syedna Ali ؑ ne arz kiya: Allah ke Rasool! Aap mujhe baccho'n aur aurato'n ke saath peeche chod denge? Rasool Allah ﷺ ne farmaya: Kya aap is par raazi nahi hain ke aap ka mere yahaa'n wohi muqaam ho jo Musa ؑ ke yaha'n Haroon ؑ ko haasil tha? Albatta mere baad nubuwwat ka silsila khatam hai. Maine Rasool Allah ﷺ ko khybar waale din farmate suna: Kal main jung ka jhanda uske hawaale karunga jo Allah aur uske Rasool se mohabbat karta ho aur wo Allah aur uske Rasool ka mehboob ho. Ham uski tama'<sup>1</sup> karne lag gae. Rasool Allah ﷺ ne farmaya: Ali ko mere paas laae'n. Unhe'n laaya gaya, Aap ؑ aashoob-e-chashm<sup>2</sup> ka shikaar ho chuke the. Aap ؑ ne Syedna Ali ؑ ki aankho'n mein luaab-dahan lagaya aur jhanda thama diya. Allah ne aap ke haatho'n fatah bhi ataa farmaai aur jab ye aayat naazil hui:"

Farma Deejiye Aao Ham Apne  
Beto'n Ko Bulaate Hain Tum  
Apne Beto'n Ko Bulaao.

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ.

(Surah Aale Imran: 61)

"Rasool Allah ﷺ ne Ali, Fatima, Hasan aur Hussain ؑ ko bulaya aur farmaya: Allah! Ye mere ahle baet hain". (Sahih Muslim: 2404)

## Sab (سَب) Ki Taareef:

Shaikh-ul-Islam Allama Ibne Taimiya رحمه الله (d 728h) farmate hain: "Sab (سَب) se muraad aesa kalaam hai, jisse kisi ki shaan mein (adna) tangees-o-istikhfaaf<sup>3</sup> mahsood ho. Iska mafhoom logo'n ke eteqadaat ke lihaaz se mukhtalif hoga, masalan kisi ko laeen ya qabeeh waghaera qaraar dena". (As-Saarim-ul-Masloom Alaa Shaatim ur Rasool: P561)

Waazeh rahe ke Sahaba Ikraam ؑ ek-dosre ko gaaliyaa'n nahi dete

<sup>1</sup> T: (ظَمْع) Hirs, bahut ziyaada khwaahish, hawas [RKT]

<sup>2</sup> T: (أَشُوبُ جَشْم) Aankh mein waram aajaane aur surkh ho jaane ki haalat, aankh dukhna [RKT]

<sup>3</sup> T: Tauheen, tazleel, tehqeer [RKT]

the. Jin Sahaba jaesa ke Syedna Mugheera bin Shu'ba رضي الله عنه ka Syedna Ali رضي الله عنه ko gaaliyaa'n dena saabit hai, usse Syedna Ali رضي الله عنه ko ijtihaad mein khatakaar qaraar dena, unki raae se ikhtilaaf rakhna ya unke muaamala ko ghalat qaraar dena muraad hai.

Sab-o-shitam ka har jagah ek (1) maane nahi hota, kisi ko bura-bhala kehna bhi sab (سب) hai. Masalan:

① Abdulalh bin Masood رضي الله عنه Fatima رضي الله عنها ke baare mein bayan karte hain: *"Aaee'n aur kuffaar ko bura-bhala kehne lagee'n"*. (Sahih Bukhari: 520; Sahih Muslim: 1794)

Sahih Muslim ke alfaaz hain: *"Aaee'n aur unhe'n bura-bhala kehne lagee'n"*.

② Syedna Abu Saeed Khudri رضي الله عنه bayan karte hain: *"Syedna Khalid bin Waleed aur Abdur Rahman bin Auf رضي الله عنه ke darmiyan tanaaza hua, Khalid bin Waleed رضي الله عنه ne Abdur Rahman رضي الله عنه ko naa-munaasib jumla keh diya. Us par Rasool Allah ﷺ ne farmaya: Mere kisi sahabi par taan-o-tashnee mat kare'n, aap uhud pahaad jitna sona kharch kare'n aur wo mutthi bhar jau kharch kare'n, ajr unka ziyaada hoga"*. (Sahih Bukhari: 3676; Sahih Muslim: 2541 (واللفظ له))

③ Syedna Jaabir bin Abdullah رضي الله عنه bayan farmate hain: *"Nabi-e-Kareem ﷺ Umme Saaib ya Umme Musaiyyib رضي الله عنها ke yahaa'n tashreef laae aur farmaya: Umme Saaib ya Umme Musaiyyib! Kaanp kyouin rahi hain? Kehne lagi: Bukhaar hai. Allah use ghaarat kare. Farmaya: Bukhaar ko buran a kahiye, ye to insaan ke gunaaho'n ko you'n khatam kar deta hai jaese Bhatti lohe ke zang ko khatam kar deti hai"*. (Sahih Muslim: 2575)

Agar koi kahe ke Mugheera bin Shu'ba رضي الله عنه waghaera Syedna Ali رضي الله عنه ko bura-bhala kaha karte the, to arz hai ke jab Sahaba Ikraam رضي الله عنهم ke maabaen junge'n tak ho gae'n aur ye gunaah maaf ho gaya, ek-dosre ko bura-bhala kehna to intihaai kamtar gunaah hai, ye to bil-oola maaf hain.

Haafiz Nawawi رحمته الله (d 676h) likhte hain: *"Syedna Muawiya رضي الله عنه ke is qaul mein kahee'n bhi saraahat nahi ke unho'n ne Saad رضي الله عنه ko galiyaa'n dene"*

ka hukm diya ho, balke aap ne to sirf ye maaloom karna chaaha ke unki gaaliyaan na dene ki wajah kya hai? Goya aap ye poochna chaahate ho’n ke kya Aap Syedna Ali ؑ ko galiyaan nahi dete, wajah kya hai, izzat-o-azmat ka lihaaz, khauf ya koi aur? Agar to aap ko gaaliyaan dene se maane<sup>1</sup> taqwa-o-wara<sup>2</sup> aur shaan-o-azmat hai, to aap haq-ba-jaanib hain aur agar koi aur sabab hai to koi aur jawaab hoga”.

“Aen mumkin hai ke Saad ؑ us giroh mein ho’n jo Syedna Ali ؑ par sab-o-shitam karte the aur Saad ؑ unke saath hone ke bawujood gaali na dete ho’n aur un par Radd bhi na karte sakte ho’n, to Muawiya ؑ ne shaatimeen-e-Ali ؑ par radd karte hue Saad ؑ se ye sawaal kiya. Shaariheen kehte hain: Iska ek (1) maane ye ho sakta hai ke Aap ؑ Ali ؑ ke ijtihaad aur raae ko ghalat qaraar kyou’n nahi dete aur ye bayan kyou’n nahi kart eke hamari raae aur ijtihaad saheeh hai aur unse ghalati ho rahi hai?”. (Sharh Sahih Muslim: V5 P175-176)

Allama Abul Abbas Qurtubi ؒ (d 656h) likhte hain: “Yahan (سب) ki saraahat nahi hai, balke yaha’n to faqat sab-o-shitam na karne ki wajah bayan ki gai hai, taake Muawiya ؑ jaan le’n ke unke nazdeek sab-o-shitam ya tanqees na karne ki wajah kya hai? Jaesa ke jawaab se waazeh hai aur jab Muawiya ؑ ne unhe’n jawaaban Fazaael-e-Ali ؑ bayan karte suna to khamosh rahe aur kaan lagaa kar suna aur jaan gae ke ye apne mauqif mein haq-ba-jaanib hain”. (Al Mufhim Limaa Ashkal Min Talkhees Muslim; V6 P276)

Ahle Ilm ki tasrihaat<sup>3</sup> se saabit hua ke Syedna Muawiya ؑ ne Syedna Saad ؑ se Syedna Ali ؑ ko sab-o-shitam karne ka nahi kaha, balke unka mauqif maaloom karna chaaha.

Mushajaraat-e-sahaaba yaane junge’n ho’n ya baahami ikhtilaaf ya phir ek-dooosre ko bura-bhala kehna ho, to Ahle Sunnat wal Jamaat ka nazariya ye hai ke Sahaba ؓ ke baare mein zaban bandi ki jaaeaur un

<sup>1</sup> T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [RKT]

<sup>2</sup> T: (ورع) Ghalat karne ka dar, khuda ka khauf, taqwa, parhezgaari [RKT]

<sup>3</sup> T: (نصريح) Wazaahat, saraahat, tauzeeh [RKT]



sab se mohabbat karte hue tarhhum<sup>1</sup> aur istighfaar ki jaae.

Ye ahadees mohaddiseen ki hain, wo unke mafaheem-o-mataalib se ba-khoobi aashna<sup>2</sup> the. Iske bawujood mushajaraat-e-sahaaba mein zabaan-bandi ka kehte hain. Kisi ki tarafdaari karte hain, na kisi se adaawat rakhte hain, balke tamaam Sahaba Ikraam ﷺ ke fazaael-o-manaaqib ke qaael hain, unke huqooq ki riaayat karte hain aur dushmanaan-e-sahaba ke liye nangi talwaar hain.

### Tambeehaat:

Abdullah bin Zaalim (عبدالله بن ظالم) ﷺ bayan karte hain: “Main Syedna Saeed bin Zaid ﷺ ke paas tha, farmaya: Umara hukm dete hain ke ham apne bhaiyyo’n par laanat kare’n, ham un par laanat nahi karenge, Allah unhe’n maaf kare. Rasool Allah ﷺ ki hadees hai: Mere baad fitne honge, un mein you’n-you’n hoga? Ek (1) aadmi kehne laga: Ham un fitno’n mein agar hue to halaak ho jaaenge, farmaya: Nahi, aap ka raah-e-haq mein maqtool ho jaana halaakat se kaafi hoga. Phir ek (1) aadmi aaya, kehne laga: Mujhe Syedna Ali ﷺ se itni mohabbat hai ke aesi mohabbat maine kabhi kisi se nahi ki, farmaya: Aap ek (1) jannati se mohabbat ke sazawaar hain. Rasool Allah ﷺ ka farman hai: Abu Bakr, Umar, Usman-o-Ali-o-Talha-o-Zubair-o-Abdur Rahman bin Auf-o-Saad jannati hain ﷺ. (Saeed bin Zaid ﷺ kehte hain:) Agar chaahoo’n to daswe’n ka naam bata sakta hoo’n, muraad khud Syedna Saeed bin Zaid ﷺ the, Nabi-e-Kareem ﷺ ne farmaya: Harra ruk jaiye! Aap par Nabi, Siddiq, ya Shaheed maujood hain”. (Musnad Ahmad: V1 P187; As Sunnah li Ibne Abi Aasim: 1425; Zawaaed Fazaal us Sahaaba li Abdullah bin Ahmad: 84, 254; Fazaal us Sahaaba li Nasai: 102; Musnad Ash-Shaashi: 214; Mustadrak lil Haakim: V3 P316-317)

Sanad sakht zaef hai, Falaan bin Haiyyaan majhool hai.

Syedna Saeed bin Zaid ﷺ bayan karte hain: “Syedna Muawiya ﷺ kufa aae to Syedna Mugheera bin Shu’ba ﷺ khutba se kehne lage: Aap Syedna Ali ﷺ ko bura-bhala kahiye! (Raawi Abdullah bin Zaalim ﷺ kehte hain ke) Syedna Saeed bin Zaid ﷺ ne mera haath pakad kar

<sup>1</sup> T: (تَرْحُّم) Rahem, meherbaani, taras [RKT]

<sup>2</sup> T: (أَشْنَا بِمَوْنَا) Waaqif, mutaarif hona [RKT]

*farmaya: Is Zaalim ko dekhiye, ek (1) jannati par laanat ka hukm de raha hai. Main un nau (9) ki gawaahi deta hoo'n ke wo jannati hain, chaaho'n to daswe'n ki bhi gawaahi de sakta hoo'n, arz kiya: Wo nau (9) kaun hain? Kaha: Rasool Allah ﷺ ghaar-e-hira par the, aap ne ghaar-e-hira se farmaya: Ruk jaaiye! Aap par Nabi, Siddiq aur Shaheed hain. Poocha: Wo nau (9) kaun hain? Farmaya: Rasool Allah ﷺ, Abu Bakr, Umar, Usman, Ali, Talha, Zubair, Saad bin Abdur Rahman. Arz kiya: Daswaa'n? Farmaya: Main hoo'n" ﷺ. (Musnad Ahmad: V1 P187; Zawaaed Fazaael us Sahaab li Abdullah bin Ahmad: 84, 254; Fazaael us Sahaaba lin Nasai: 104; Musnad ash-Shaashi: 214; Mustadrak lil Haakim: V3 P316-317)*

Sanad sakht zaef hai.

- ❶ Hilaal bin Yasaaf ka Abdullah bin Zaalim se simaa nahi hai, dono mein Ibne Hibban ka waasta hai.
- ❷ Ibne Hibban majhool hai.

Abdullah bin Faaed aur Suhaim bin Hafs kehte hain: “Syedna Muawiya رضي الله عنه ne Syedna Mugheera bin Shu'ba رضي الله عنه ko khat likha aur us mein Syedna Ali رضي الله عنه ko sab-o-shitam aur tanqees ka izhaar kiya. Syedna Mugheera رضي الله عنه ne jawaaban khat likha: Ameer-ul-Momineen! Mujhe pasand nahi, aap jab jarh<sup>1</sup> karte hain to shaan mein tanqees karte hain aur jab ghusse hote hain to maarte hain. Is sab mein aap ka hilm<sup>2</sup> ya darguzri haael nahi hoti”. (Ansaab-ul-Ashraaf lil Balaazri: V5 P23)

Riwayat mauzoo (man-ghadat) hai.

- ❶ Abdullah bin Faaed majhool hai.
- ❷ Suhaim bin Hafs bhi majhool hai.
- ❸ Unho'n ne Syedna Muawiya رضي الله عنه ka zamana nahi paaya.
- ❹ Ansaab-ul-Ashraaf be-sanad kitaab hai.
- ❺ Saahib-e-Kitaab Allama Balaazri ki motabar tauseeq nahi mili.

<sup>1</sup> T: (جرح) Radd karna, criticize [RSB]

<sup>2</sup> T: (حلم) Burdbaari, bardaasht, tahammul [RKT]

## Maulana Maudoodi Saahab Ki Khata:

Syed Abul Aala Maudoodi Saahab ne likha hai: “*Ek (1) aur nihaayat makrooh bidat Hazrat Muawiya ؓ ke ahd mein ye shuru hui ke wo khud aur unke hukm se unke tamaam governor, khutbo’n mein bar-sar-e-mimbar Hazrat Ali ؓ par sab-o-shimat ki bochaad karte the, hatta ke masjid-e-nabawi mein mimbar-e-rasool par aen raudha-e-nabawi ke saamne Huzoor ؐ ke mehboob-tareen aziz ko gaaliyaa’n di jaati thee’n, aur Hazrat Azli ؓ ki aulaad aur unke qareeb-tareen rishtedaar apne kaano’n se ye gaaliyaa’n sunte the.* (At-Tabari: V4 P188; Ibnul Aseer: V3 P234, V4 P154; Al-Bidaayat-ul-Mujtahid: V8 P259, V9 P80) *Kisi ke marne ke baad usko gaaliyaa’n dena, shariyat to dar-kinaar insaani akhlaaq ke bhi khilaaf tha aur khaas taur par juma ke khutbe ko us gandagi se aalooda karna to deen-o-akhlaaq ke lihaaz se sakht ghinaaona fe’l tha*”. (Khilaafat-o-Mulookiyat: P174)

Qaraeen-e-Ikraam! Tabari ke muhawwala safha<sup>1</sup> par Syedna Muawiya ؓ ke baare mein aesa kuch bhi nahi hai. Madoodi Saahab to faut ho gae, ab un ahbaab se uska hawaala darkaar hai, jo unki jurato’n ko sanad-e-jawaaz faraaham karte rehte hain.

Jab tak ye saabit na ho jaae, to ham ye kehne mein haq-ba-jaanib hain ke ye (1) sahabi par bohtaan hai, shariyat to dar-kinaar insaani akhlaaq bhi uski ijaazat nahi deta.

Mazeed likhte hain: “*Hazrat Umar bin Abdul Aziz ne aakar apne khandaan ki doosri ghalat riwayaat ki tarah is riwayaat<sup>2</sup> ko bhi badla aur khutba-e-juma mein sabb-e-ali ki jagah ye padhni shuru kardi:*”

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. (Khilaafat-o-Mulookiyat: P174) (Surah-an-Nahl: 90).

Sawaal ye hai ke wo kaunsi ghalat riwayaat thee’n, jinhe’n Umar bin Abdul Aziz ؓ ne badla. Kya tehqeeq isi ka naam hai ke jhoote qisso’n se istidlaal kiya jaae? Aimma-e-Ahle Sunnat ke manhaj se inhiraaf,

<sup>1</sup> T: (مُحْوَلَه) Jiska hawaala diya gaya ho [RKT]

<sup>2</sup> T: (روایت) Koi rasm ya dastoor jo pehle se qaaem ho, tariqa, dhang [RKT]

mohaddiseen se khud ko be-niyaaz samajhna aur ashaab-e-paak Mustafa ﷺ ke baare mein bad-aqeedgi ka dars padhana hi agar tehqeeq hai to maaf keejiyega huzoor! Hamara imaan is tehqeeq par mutmaeen nahi.

Yaum-e-hisaab haq hai, ham apne naama-e-aamaal mein Ashaab-e-Muhammad ﷺ ki tanqees nahi likhwana chaahate, ham nahi chaahate ke hamare naama-e-aamaal mein likha ho ke ye banda Muawiya ﷺ aur Amr bin Aas ﷺ ko munaafiq aur faasiq kehta tha. Nauzubillah!

Faaeda:

🌀 Aamir bin Saad ﷺ bayan karte hain: *“Syedna Saad ﷺ aahista-aahista chal rahe the ke ek (1) aadmi ke paas se guzar hue, jo Syedna Ali, Syedna Talha, aur Syedna Zubair ﷺ par sab-o-shitam kar raha tha. Saad ﷺ ne farmaya: Aap aesi hastiyo’n ko sab-o-shitam kar rahe hain, jin ke fazaal Allah Ta’ala ki taraf se naazil hue hain? Allah ki qasam! Isse baaz aajao, warna main aap par baddua kar doonga. Wo aadmi kehne laga: (Dekho!) Ye mujhe aese daraata hai jaese koi nabi ho. Syedna Saad ﷺ ne dua ki: Allah! Agar ye faazil shakhsiyaat par sab-o-shitam kare, to ise nishaan-e-ibrat bana de. (Ye kehne ki der thi ke) Bakhti oontni aai, log bhaag gae aur oontni ne us aadmi ko raundh kar rakh diya. Maine logo’n ko dekha wo Syedna Saad ﷺ ke peeche gae aur kehne lage: Abu Ishaq! (Syedna Saad ﷺ ki kunyat) Allah Ta’ala ne aap ki dua qubool karli”*. (Dalaael un Nubuwwa lil Bayhaqi: V6 P190)

Sanad ‘zaeef’ hai. Muhammad bin Muhammad bin al-Aswad ‘majhool-ul-haal’ hai, siwaae Imam Ibne Hibban ﷺ ke kisi ne tauseeq nahi ki.

🌀 Syedna Ali ﷺ se mansoob hai: *“Aap ﷺ namaz-e-fajr mein qunoot-e-naazila karte aur kehte: Allah! Muaawiya, Amr bin Aas, Abu Awar Salami, Habeeb bin Maslama, Abdur Rahman bin Khalid, Zakhak bin Qais aur Waleed bin Uqba par laanat farma. Jab ye baat Syedna Muawiya ﷺ tak pohonchi to wo bhi qunoot-e-naazila mein Syedna Ali, Syedna Abdullah bin Abbas, Ashtar, Hasnain Karimain ﷺ par laanat karne lage”*. (Taareekh Tabari: V5 P71)

Ye jhoot ka palinda hai.

❶ Abu Mikhnaf kazzaab raafzi hai.

❷ Abu Janab Yahya bin Abi Haiyya Kalbi (يحيى بن أبي حَيَّةَ أَبُو جَنَابِ الْكَلْبِيِّ) ‘*zaeef-o-mudallis*’ hai. (Talkhees-ul-Habeer la Ibne Hajar: V2 P38, 56)

❸ Abu Janab Kalbi ne Syedna Ali (عليه السلام) ka zamana nahi paaya.

Haafiz Ibne Kaseer (رحمته الله) farmate hain: “*Un Sahaba (عليهم السلام) se aesa karna saabit nahi*”. (Al Bidaaya wan Nihaaya: V10 P576)

☞ Saad bin Muhammad bin Hasan bin Atiya ne zikr kiya hai: “*Hajjaaj bin Yusuf ne Muhammad bin Qasim Saqafi ko khat likha ke aap Atiya Aufi ko bulaae’n, agar wo Ali bin Abi Taalib (عليه السلام) par laanat kare to durust, warna use chaar-sau (400) kode maare’n aur uska sar aur daadhi mond de’n. Muhammad bin Qasim ne Atiya ko bulaya aur use Hajjaaj ka khat padh kar sunaya, Atiya Aufi ne aesa karne se inkaar kar diya, to Muhammad bin Qasim ne use chaar-sau (400) kode maare aur uski tind kardi aur daadhi bhi mond di*”. (Tabaqaat Ibne Saad: V6 P305)

Sanad sakht zaeef hai.

❶ Saad bin Muhammad bin Hasan bin Atiya par Imam Ahmad bin Hambal (رحمته الله) ne jarh ki hai.

❷ Saad bin Muhammad ne Saad bin Janaadah ka zamana nahi paaya.

Allah ke fazl-o-karam se ham ne saabit kar diya ke Syedna Muawiya (عليه السلام) ne Syedna Ali (عليه السلام) ko galiyaa’n dee’n, na kisi ko aesa karne ka kaha. Roz-e-qiyaamat Syedna Muawiya (عليه السلام) ka muqaddama le kar ham Allah ki adaalat mein haazir honge. In sha Allah!

Faaeda:

Marwaan bin Hakam ke baare mein hai: “*Wo har juma bar-sar-e-mimbar Syedna Ali (عليه السلام) par tanqeed karte the*”. (Al Elal wa Maarifa tur Rijal bi-riwaaya Abdullah bin Ahmad: 4781; Musnad Ishaq bin Rahwiya, naqlan a’n al-Mataalib-ul-Aaliyah la Ibne Hajar: 4457; Tabaqaat la Ibne Saad (ممتع الصحابة): V1 P399; Taareekh Ibne Asaakir: V57 P243 [Sanad Hasan])

## Marwiyaat-e-Muawiya ؓ:

Syedna Muawiya ؓ ki 163 riwayaat hain, jin mein se chaar (4) muttafiq alae hain, chaar (4) ko Imam Bukhari ؓ bayan karne mein munfarid<sup>1</sup> hain, aur paanch (5) ko Imam Muslim ؓ bayan karne mein munfarid hain.

## Kaatib-e-Wahee Syedna Muawiya bin Abu Sufyaan ؓ

Syedna Muawiya bin Abi Sufyan ؓ ek (1) jaleel-ul-qadr Sahabi, Rasool Allah ﷺ ke dast-e-raast<sup>2</sup> aur kaatib-e-wahee hain.

☪ Syedna Abu Sufyan ؓ Nabi-e-Kareem ﷺ se arz guzaar hue: *“Aap Muawiya ko kaatib-e-wahee bana le’n. Farmaya: Ji zaroor”*. (Muslim: 501)

☪ Syedna Sahal bin Hanzala ؓ bayan karte hain: *“Uyayna bin Hasan aur Aqra bin Haabis ؓ ne Rasool Allah ﷺ se kuch maanga, Aap ﷺ ne Syedna Muawiya ؓ ko likhne ka hukm diya ke unka mutaalaba poora jaae, Syedna Muawiya ؓ ne likh diya. Rasool Allah ﷺ ne us tehreer par mohr laga di aur farmaya: Unhe’n de de’n. Uyayna bin Hasan ؓ ne poocha (Muawiya!) Khat mein kya likha hai? Syedna Muawiya ؓ ne farmaya: Wohi, jo mujhe hukm hua tha. Uyayna ؓ ne khat chooma aur pagdi mein bandh liya”*. (Musnad Ahmad: V4 P180; Sunan Abu Dawood: 1629 [Sanad Sahih])

Is hadees ko Imam Ibne Khuzaima ؒ (2391) aur Imam Ibne Hibban ؒ (3394) ne ‘sahih’ kaha hai.

Qaraeen! Nabi-e-Kareem ﷺ ne Syedna Muawiya ؓ ko likhne ka hukm farmaya, Aap ؓ ne khat likh kar khidmat-e-aaliya mein pesh kiya, to Nabi-e-Kareem ﷺ ne us par etemaad kiya aur mohr sabat<sup>3</sup> farmadi, khud padha, na kisi doosre sahabi se padhwaya. Isse maaloom hota hai ke Nabi ﷺ ko Ameer Muawiya ؓ par mukammal bharosa tha, isi liye Sahaba ؓ ko bhi aap par bharpoor etemaad tha.

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<sup>1</sup> T: (مُنْفَرِد) Mumtaaz hona, yakta hona [RKT]

<sup>2</sup> T: (دَسْتِ رَاسْت) Daayaa’n haath, haami, madadgaar [RKT]

<sup>3</sup> T: (ثَبَّت) Likha hua, tehreer kiya hua [RKT]

☪ Syedna Abdullah bin Abbas ؓ bayan karte hain: “Syedna Muawiya ؓ is baat ke chashm-deed gawaah hain ke Rasool Allah ﷺ ne qaenchi ke saath apne baal kaate, ye baat Syedna Muawiya ؓ ne mujhe bataai. Shagirdo’n ne arz kiya ke ye hadees sirf Muawiya ؓ ke waase se ham tak pohonchi hai, to Abdullah bin Abbas ؓ ne farmaya: Muawiya ؓ Rasool Allah ﷺ par jhoot nahi bolte”. (Musnad Ahmad: V4 P94; Mojam-ul-Kabeer lit Tabarani: V19 P697 [Sanad Hasan])

☪ Syedna Abdullah bin Abbas ؓ ke mutaalliq farmate hain: “Aap kaatib-e-wahee the”. (Dalaael un Nubuwwah: V6 P243; Siyar Alaam un Nubala: V3 P123 [Sanad Sahih])

☪ Haafiz Ibne Kaseer ؓ (d 774h) likhte hain: “Muawiya bin Abu Sufyan ؓ ke kaatib-e-wahee hone par ijma hai”. (Al Bidaayat-ul-Mujtahid wan Nihaaya: V5 P354)

☪ Abdulalh bin Buraidah ؓ bayan karte hain: “Syedna Muawiya ؓ kuch logo’n ke paas aae, jo zikr-e-Ilaahi mein mashghool the aur farmaya: Abhi main aap ko wo khush-khabri deta hoo’n, jo Rasool Allah ﷺ ne aap jaeso’n ke mutaalliq di hai. Aap ko aesa koi nahi milega, jiske Nabi-e-Kareem ﷺ se mere jaese maraasim ho’n aur Nabi-e-Kareem ﷺ se meri ye nisbat kam ahades bayaan karne waala ho. Main Aap ؓ ka saala hoo’n, aap ki kitaabat mere zimme thi, aur main hi aap ki sawaari taiyyaar karta tha. Rasool Allah ﷺ ne zikr-e-Ilaahi karne waalo’n se farmaya tha: Allah Ta’ala aap ke zariye farishto’n par fakhr karta hai”. (Ash Shariya lil Aajiri: 1947 [Sanad Sahih])

☪ Shaikh-ul-Islam Maafi bin Imran ؓ (d 185-186h) farmate hain: “Mauwiya ؓ Nabi-e-Kareem ﷺ ke Sahabi, Sasuraali rishtedaar, kaatib aur wahee-e-Ilaahi par qaabil-e-etemaad shakhsiyat hain”. (Taareekh Baghdad: V1 P209; Taareekh Ibne Asaakir: V59 P208; Al Bidaayat-ul-Mujtahid wan Nihaaya la Ibne Kaseer: V8 P148 [Sanad Sahih])

☪ Abu Haaris Ahmad bin Muhammad bin Saaegh ؓ bayan karte hain: “Ham ne Abu Abdullah Imam Ahmad bin Hambal ؓ ko khat likha ke aap aese shakhs ke mutaalliq kya farmate hain, jiska daawa ho ke main Muawiya ؓ ko kaatib-e-wahee nahi manta aur na hi unhe’n khaal-ul-momineen (momino’n ke maamoo’n) tasleem karta hoo’n,

*balke unho'n ne ye laqab ba-zor-e-baazu ikhtiyaar kar liya hai? Farmaya: Ye baat intihaai buri aur na-qaabil-e-iltifaat hai, aeso'n se kinaara-kashi ki jaae, unki majlis ikhtiyaar na ki jaae aur unki gumraahiyaa'n awaam-un-naas mein bayaan ki jaae'n".* (As Sunnah li Abi Bakr bin Khallaal: 659 [Sanad Hasan])

☪ Imam Muslim bin Hajjaaj رَحْمَةُ اللهِ عَلَيْهِ (d 261h) farmate hain: *"Abu Abdur Rahman Muawiya bin Abi Sufyan رَحْمَةُ اللهِ عَلَيْهِ Rasool Allah ﷺ ke kaatib-e-wahee the"*. (Taareekh Ibne Asaakir: V4 P349 [Sanad Sahih])

☪ Abu Ishaq, Nahshal bin Daaram رَحْمَةُ اللهِ عَلَيْهِ (d 325h) ne Syedna Muawiya رَحْمَةُ اللهِ عَلَيْهِ ka 'kaatib-e-wahee' aur 'khaal-ul-momineen' kaha hai. (At-Tuyurriyaat li Salfi: V4 P1343 [Sanad Hasan])

☪ Imam Abu Bakr Muhammad bin Hussain Aajiri رَحْمَةُ اللهِ عَلَيْهِ (d 360h) likhte hain: *"Muawiya رَحْمَةُ اللهِ عَلَيْهِ Allah ki wahee qauran par Rasool Allah ﷺ ke kaatib the"*. (Ash-Shareeah: V5 P2431)

☪ Haafiz Ibne Asaakir رَحْمَةُ اللهِ عَلَيْهِ likhte hain: *"Momino ke maamoo'n aur kaatib-e-wahee-e-Rabbul Aalameen hain, fatah Makkah ke din Musharraf ba-islam hue"*. (Taareekh-e-Dimishq: V59 P55)

☪ Neez likhte hain: *"Syedna Muawiya bin Abi Sufyan رَحْمَةُ اللهِ عَلَيْهِ ki fazilat mein marwi Abu Hamza ki hadees sabse sahih hai, Syedna Abdullah bin Abbas رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain ke Syedna Muawiya رَحْمَةُ اللهِ عَلَيْهِ Rasool Allah ﷺ ke kaatib the"*. (Taareekh-e-Dimishq: V59 P106)

☪ Imam Abu Mansoor Ma'mar bin Ahmad Asbahani رَحْمَةُ اللهِ عَلَيْهِ (d 428h) Ahle Hadees ka ijmaai aqeeda bayan karte hain: *"Syedna Muawiya bin Abi Sufyan رَحْمَةُ اللهِ عَلَيْهِ ko wahee-e-Ilaahi ka kaatib-o-ameen, Rasool Allah ﷺ ke saath ek (1) sawaari par sawaar hone aur momino ke maamoo'n hone ka sharf haasil hai"*. (Al Hajjah Fee Bayaan-ul-Mahajjah lil Imam Qawaam us Sunnah Abul Qaasim Ismail bin Muhammad al-Asbahaani: V1 P248 [Sanad Sahih])

☪ Imam-ul-Andalus, Haafiz Ibne Abdul Bar رَحْمَةُ اللهِ عَلَيْهِ (d 463h) likhte hain: *"Aap رَحْمَةُ اللهِ عَلَيْهِ un khush-nasibo'n mein se the, jinhe'n Rasool Allah ﷺ ka kaatib hone ka sharf haasil hua"*. (Al Istiaab Fee Maarifatul Ashaab: V3 P1416)

☪ Haafiz Ibnul Jauzi رَحْمَةُ اللهِ عَلَيْهِ (d 597h) likhte hain: *"Nabi-e-Kareem ﷺ ne*



*unhe'n kitaabat-e-wahee ka kaha".* (Al Muntazim Fee Taareekh-ul-Mulook wal Umam: V5 P185)

☪ Imam Ibne Qadaama ر.ه. (d 620h) farmate hain: *"Syedna Muawiya ر.ه. khaal-ul-momineen (momino'n ke maamoo'n), kaatib-e-wahee-e-llaahi aur musulmano ke ek (1) khalifa the".* (Limaa tul Eteqaad: P33)

☪ Haafiz Ibne Kaseer ر.ه. (d 774h) likhte hain: *"Hamara maqsood ye batana hai ke Syedna Muawiya ر.ه. Rasool Allah ﷺ ke un jumla kaatibeen mein se hain, jo kitaabat-e-wahee ka fariza sar-anjaam dete rahe".* (Al Bidaayat-ul-Mujtahid wan Nihaaya: V8 P119)

☪ Haafiz Ibne Mulaqqin ر.ه. (d 804h) likhte hain: *"Syedna Muawiya ر.ه. momino'n ke maamoo'n, Abu Abdur Rahman bin Abu Sufyan Sakhr bin Harb Umawi Khalifa aur kaatib-e-wahee hain. Fatah Makkah waale saal musharrfa ba-islam hue".* (At Tauzeeh li Sharah al Jaame us Sahih: V3 P343)

☪ Haafiz Ibne Hajar ر.ه. (d 852h) likhte hain: *"Aap ر.ه. khalifa sahabi hain, fatah Makkah se pehle islam laae, kaatib-e-wahee bhi rahe".* (Taareeb ut Tehzeeb: 6758)

☪ Allama Qastalani ر.ه. (d 923h) raqmtaraaz hain: *"Syedna Muawiya ر.ه. Rasool Allah ﷺ ke kaati-e-wahee aur be-shumaar manaaqib-o-maraatib ke maalik hain".* (Al Irshaad us Saari li Sharah Sahih Bukhari: V1 P170)

☪ Haafiz Suyuti ر.ه. (d 911h) likhte hain: *"Aap ر.ه. Rasool Allah ﷺ ke kaatib-e-wahee the".* (Taareekh-ul-Khulafa: P148)

Tambeeh:

Abul Hasan Madaaeni kehte hain ke Syedna Muawiya ر.ه. Nabi-e-Kareem ﷺ aur arbo'n ke maabaen khat-o-kitaabat ka fariza sar-anjaam dete the. (Siyaar Elaam an Nubala: V3 P123)

Ye qaul bila-daleel hai.

☪ Jab dushmanaan-e-sahaba ne Syedna Ameer Muawiya ر.ه. ke kaatib-e-wahee hone ka inkaar kiya to Shaikh-ul-Islam Allama Ibne Taimiya ر.ه. (d 728h) ne farmaya: *"Ilm aur daleel ka is daawa se kya taalluq? Is par kya daleel hai ke Syedna Ameer Muawiya ر.ه. ne sirf khutoot likhe hain,*

*wahee ka ek (1) lafz bhi nahi likha?”*. (Minhaj us Sunnah an Nabawiyya: V4 P427)

## Syedna Muawiya رضي الله عنه

Saeed bin Jubair رضي الله عنه bayan karte hain: *“Arafaat mein Syedna Abdullah bin Abbas رضي الله عنه ke hamraah tha. Farmane lage: Log talbiya kehte sunaai de rahe? Arz kiya: Syedna Muawiya رضي الله عنه se darte hain. Syedna Abdullah bin Abbas رضي الله عنه fauran kheme se nikle aur talbiya pukaarne lage aur farmane lage: Un logo’n ne bughz-e-Ali رضي الله عنه mein sunnat tark kardi”*. (Sunan Nasai: 3006)

Doosri riwayat mein hai: *“Allah! go Muawiya رضي الله عنه ko bura lage, (main) ‘لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ’ ‘haazir hoo’n’ (kehta hoo’n). Allah! Un par laanat ka kooda barsa, unho’n ne Syedna Ali رضي الله عنه se bughz-o-inaad ki wajah se sunnat-e-nabawi tark kardi hai”*. (Sunan Kubra lil Bayhaqi: 9447)

Tabsara:

Sanad ‘zaeef’ hai. Khalid bin Mukhlad Qatwaani (hasan-ul-hadees) ki riwayat Ahle Kufa se ‘zaeef’ hoti hai. Abul Hasan Saaleh bin Ali ‘Kufi’ hai. Ye jirah-e-mufassar hai.

Allama Ibne Rajab رحمته الله (d 795h) naql karte hain: *“Imam Mufazzal bin Ghassaan Ghulaabi رحمته الله (d 246h) ne apni taareekh mein zikr kiya hai: Qutwaani ki wohi riwayat qubool hai jo unho’n ne Ahle Madina aur Sulaiman bin Bilal se li ho”*. (Sharah Elal ut Tirmizi: V2 P775)

Note:

Eidaen mein azaan-o-iqaamat ki bidat Syedna Muawiya رضي الله عنه ke daur mein shuru nahi hui, ye Syedna Muawiya رضي الله عنه par ittihaam<sup>1</sup> hai.

Peer Naseeruddin Goladwi likhte hain: *“Bidaat ka silsila agarche Janab Muawiya رضي الله عنه ke daur-e-imaarat mein shuru ho gaya tha, magar unke akhlaaf<sup>2</sup> ne to intiha kardi, yaha’n uski tafseel mein jaane ka waqt nahi, mukhtasaran ek (1) bidat hi ka zikr kiya jaata hai. Mohiuddin Ibne Arbi likhte hain .... Eidaen mein azaan aur iqaamat na kehna sunnat*

<sup>1</sup> T: Ilzaam, tohmat, bohtaan [RKT]

<sup>2</sup> T: (أخلاق) Aulaad, bete, pote, pad-pote, qaaem-muqaam, decendents [RKT]

*hai, magar Janab Muawiya ne namaz-e-eid se pehle azaan aur takbeer shuru karwadi (Futuhaat-e-Makkiyya: V1 P540)". (Naam-o-Nasb: P519)*

Ibne Arbi Saahab to hue mulhid, unki baat ko buniyaad bana kar ye kehna ke bidaat ka silsila Janab Muawiya رضي الله عنه ke daur mein shuru ho gaya tha aur us par daleel bhi qaaem na karna, khubs-e-baatin<sup>1</sup> nahi to aur kya hai?

Doosre ye ke Goladwi Saahab ki zaban se to aesi baat bilkul nahi jachti, jis maahol mein wo pale-badhe aur jis maahol mein unho'n ne zindagi ke shab-o-roz guzaare, bidaat us mein kya kam hain? Kya us maahol ke baare mein kabhi khaama-fursaa<sup>2</sup> ki?

### Istilhaaq-e-Muawiya رضي الله عنه Ki Haqeeqat

Syed Abul Aala Maudoodi Syedna Muwaiya رضي الله عنه par motariz<sup>3</sup> hain: *"Ziyaad bin Sumaiyya ka istilhaaq bhi Hazrat Muawiya رضي الله عنه ke un afaal mein se hai jin mein unho'n ne siyaasi aghraaz ke liye shariyat ke ek (1) musallam<sup>4</sup> qaaede ki khilaaf-warzi kit hi. Ziyaad Taif ki ek (1) laundi Sumaiyya naami ke pet se paeda hua tha. Logo'n ka bayan ye tha ke zamana-e-jaahiliyat mein Hazrat Muawiya رضي الله عنه ke waalid Janab Abu Sufyan رضي الله عنه ne us laundi se zina ka irtikaab kiya tha aur usi se wo haamila hui. Hazrat Abu Sufyan رضي الله عنه ne khud bhi ek (1) martaba us baat ki taraf ishaara kiya tha ke Ziyaad unhi ke nutfah se hai. Jawaan ho kar ye shakhs aala darje ka mudabbir<sup>5</sup>, muntazim<sup>6</sup>, fauji leader, aur ghaer-maamooli qaabiliyato'n ka maalik saabit hua. Hazrat Ali رضي الله عنه ke zamana-e-khilaafat mein wo aap ka zabardast haami tha aur usne badi ahem khidmaat anjaam di thee'n. Unke baad Hazrat Muawiya رضي الله عنه ne usko apna haamil-o-madadgaar banane ke liye waalid maajid ki zinakaari par shahadate'n lee'n aur uska suboot ba-ham<sup>7</sup> pohonchaya ke Ziyaad*

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<sup>1</sup> T: Keena, hasad, mukhaalifat jo poshida ho [RKT]

<sup>2</sup> T: (خامه فرسائی) Apne khayalaat ko, likhna, tehreer karna [RKT]

<sup>3</sup> T: (مُعْتَرِض) Eteraaz karne waala, rok-tok karne waala [RKT]

<sup>4</sup> T: Poorah, kaamil, durust, tasleem kiya gaya [FL]

<sup>5</sup> T: (مَدْبِر) Daanishwar, aqalmand, saahib-e-tadabbur [RKT]

<sup>6</sup> T: Saahib-e-tadbeer, intizaam-o-etemaam karne waala [RSB]

<sup>7</sup> T: (بَهْم) Ek-doosre ke saath, mile hue, yakja, muttahir [RKT]

*unhi ka walad-ul-haraam<sup>1</sup> hai. Phir usi buniyaad par use apna bhai aur apne khandaan ka fard qaraar de diya. Ye fe'l akhlaaqi haesiyat se jaesa kuch makrooh hai wo to zaahir hi hai, magar qaanooni haesiyat se bhi ye ek (1) sareeh naajaaez fe'l tha. Kyouнке shariyat mein koi nasab zina se saabit nahi hota. Nabi ﷺ ka saaf hukm maujood hai ke baccha uska hai jiske bistar par wo paeda ho aur zaani ke liye kankar-pathar hain. Ummul Momineen Hazrat Umme Habiba ؓ ne isi wajah se usko apna bhai tasleem karne se inkaar kar diya aur usse parda farmaya". (Khilafat-o-Mulookiyat: P175)*

Istilhaaq: “Istilhaaq ‘استلحاق’ istilhaq ‘استلحق’ yastalhaq ‘يستلحق’ baab ka masdar hai, kaha jaata hai: Usne use pukaara”. (Lisaan-ul-Arab aur Taaj-ul-Uroos aur As-Sahaah Fee Maadda tul Haq)

Istilaah mein nasab ke iqraar ko istilhaaq kehte hain. Istilhaaq ki istilaah Maalikiyya, Shafaiyya, aur Hanabala istemaal karte hain. Hanafiyya is maane mein bahut kam istemaal karte hain. (Haashiya tul Bujaerami Alaa Sharah Manhaj-it-Tullaab: V3 P91 (Al Maktab al Islami edition); Fath-ul-Aziz: V3 P61; Sharah-ul-Kabeer Ma’ Haashiya Ad-Dusuqi: V3 P4121)

Yaane kisi bacche se nasbi rishte ka daawa karna istihlaaq kehlaata hai, istihlaaq rishtedaar bhi kar sakte hain.

Istihlaaq Ki Sharaaet:

Istihlaaq ki chand sharaaet hain, istihlaaq ke jaaez hone ki chand sharaaet hain, jin ke baghaer iska etebaar nahi.

① Istihlaaq majhool un nasb bacche se ho sakta hai, agar us bacche ka nasb kisi doosre shakhs se maaroof ho to daawa-e-istilhaaq durust nahi. Kyouнке aap uska nasab tod kar apne saath jod rahe hain. Nabi-e-Kareem ﷺ ne us par laanat ki hai, jo apne baap ko chod kar kisi aur ki taraf mansoob ho jaae.

② Aap jiske saath istilhaaq kar rahe hain, aap ke nasab mein aur uske nasab mein suboot ka ehtemaal<sup>2</sup> ho, na to us bacche ka koi doosra

<sup>1</sup> T: (وَلَدُ الْخِرَامِ) Baccha jiski wilaadat aurat aur mard ke sharai aur qaanooni milaap se na hui ho, illegitimate child [RKT]

<sup>2</sup> T: (اِحْتِمَال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [RKT]

daawedaar ho aur na koi aesi raah ho jisse aap ke uske saath nasab ki takzeeb ho sake. Masalan: Aap kisi aese aarze<sup>1</sup> mein muftala na ho'n jiski wajah se aulaad ka hona mumkin nahi rehta. Usi tarah bacche aur aap ki umr mein itna tafaawut<sup>2</sup> ho ke aqlan aap ka usse istilhaaq mumkin na ho.

③ Jisse istilhaaq kiya jaa raha hai, wo uski tasdeeq kare.

④ Istilhaaq mein bacche ka nasab badalna maqsood na ho.

Yaad rah eke sach maaloom ho, to istilhaaq waajib hai aur agar jhoot ho ya nasab ki nafi ki jaae to ye haraam hai, kyonke us mein kufraan-e-nemat<sup>3</sup> hai.

### Istilhaaq-e-Muawiya:

Raha masla Syedna Muawiya رضي الله عنه ke istilhaaq ka, bayan kiya jaata hai ke Syedna Muawiya رضي الله عنه ne Ziyad bin Sumaiyya ko apne baap Abu Sufyan ki taraf mansoob kiya tha, jab ke wo usse qabl Ziyad bin Obaid Saqafi naam se mashoor tha. Ye baatil bilkul be-haqiqat hai. Is silsila mein jis riwayat se istidlal kiya jaa sakta hai, wo ye hai.

Imam Tabari رحمته الله likhte hain: *“Abu Ishaq Subai رضي الله عنه se marwi hai ke Ziyaad Kufa aakar kehne laga: Main aap se ek (1) mutaalaba karna chaahata hoo'n. Ahle Kufa kehne lage: Ham haazir hain, kya chaahiye? Kehne laga: Tum mera nasab Muawiya se mila do. Kehne lage: Jhooti gawaahi se to nahi mila sakte, Ziyaad Basra aaya to ek (1) bande ne gawaahi di”*. (Taareekh Tabari: V5 P215)

Tabsara:

🌀 Sanad zaef hai.

① Umar bin Basheer Hamdani zaef hai. Use Yahya bin Maeen رحمته الله ne zaef kaha hai. Imam Abu Haatim رحمته الله farmate hain: *“Qawi nahi hai, hadees likh li jaaegi, usse to Jaabir Jofi (kazzaab) mujhe ziyaada*

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<sup>1</sup> T: Marz, dukh, bimaari [FL]

<sup>2</sup> T: (تَفَاوُت) Farq, imtiyaaz [RKT]

<sup>3</sup> T: Nemat ki naa-shukri [RSB]

*mehboob hai*” . (Al Jarh wa Taadeel la Ibne Abi Haatim: V6 P100)

Ye tazeef-e-nasabi<sup>1</sup> hai.

② Abu Ishaq Subai رحمہ اللہ mukhtalat<sup>2</sup> hain. Umar bin Basheer Hamdani ke mutaalliq maaloom na ho saka ke ye qabl-az-ikhtilaat riwayat karta hai ya baad-az-ikhtilaat.

🌀 Bil-farz riwayat ko saheeh maan le’n, tab bhi Muawiya رحمہ اللہ ka istilhaaq mazkoora sharaaet se saheeh hai.

① Istilhaaq-e-Muawiya se qabl Ziyaad ka nasab majhool tha, uski maa ka naam Sumaiyya hai, baap ka naam maaloom na tha. Isi liye use Ziyad bin Abiya (ابیہ) kaha jaata tha. Ziyaad bin Obaid Saqafi kehna saheeh to kajaa<sup>3</sup> kisi zaef riwayat se bhi saabit nahi. Lihaaza (ba-shart-e-sehat-e-riwayat) Muawiya رحمہ اللہ Ziyaad ka apne waalid Abu Sufyan se istilhaaq saheeh hai.

② Ziyad aur Abu Sufyan رحمہ اللہ ka nasab mohtamil us suboot<sup>4</sup> hai, kyonke dono ki umr mein wo tanaasub<sup>5</sup> maujood hai, jo ek (1) baap bete mein ho sakta hai. Doosre ye ke Abu Sufyan رحمہ اللہ us umr mein na khassi the aur na koi aarza laahiq tha, neez koi aur istilhaaq ka muddai bhi na tha.

③ Jab Abu Sufyan رحمہ اللہ ke mutaalliq ye keh diya gaya ke Ziyaad unka walad uz zina tha to mustalhiq lahu<sup>6</sup> yaane Abu Sufyan رحمہ اللہ ke eteraaf ki zaroorat nahi.

④ Istilhaaq-e-Muawiya (ba-shart-e-sehat-e-riwayat) mein maqsood mustalhiq Ziyaad ka nasab badalna maqsood nahi hai. Kyonke na to usse qabl wo maarooF un nasab hai aur na koi aur muddai hai. Neez Abu Sufyan رحمہ اللہ ka walad uz zina bhi kaha jaata hai.

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<sup>1</sup> T: (نَسَبِي) (Nasab se mansoob, saga rishtedaar, nisbati [RKT])

<sup>2</sup> T: (مُخْتَلَط) Wo hadees jiska raawi budhaye ya kisi haadse ki wajah se ya yaad-daasht kho baethe ya uski tehreer-karda ahadees zaaya ho jaae’n [RSB]

<sup>3</sup> T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

<sup>4</sup> T: (مُحْتَمِل) Jiski ummeed ho, mumkin [RKT]

<sup>5</sup> T: Baaham nisbat rakhna, baahami taalluq, muwaafaqat, mutaabaqat [FL]

<sup>6</sup> T: له

Awwalan to aesa kuch saabit nahi, lekin agar saabit samjha jaae to bhi mazkoora sharaaet ki roo se istilhaaq-e-muawiya durust hoga. Walhamdulillah

Tambeeh:

Sharah Maani-ul-Aasaar lit Tahawi (V1 P289) mein hai: *“Us gadhe ne ye kaha’n se seekh liya”*.

Tabasar:

Ye shaaz (zaeef) hai.

① Sahih Bukhari ki riwayat ke khilaaf hai.

② Abdul Wahaab bin Ataa Khafaaf (hasan-ul-hadees) ne Usman bin Umar jaese siqaat-o-ausaq<sup>1</sup> ki mukhalifat ki hai, Abdul Wahaab ke alaawa kisi ne ye alfaaz bayan nahi kiye.

③ Ye baat Syedna Abdullah bin Abbas رضي الله عنه ki shaan se baeed hai.

④ Ek (1) witr Nabi-e-Kareem ﷺ aur Sahaba رضي الله عنهم aur Taabaeen رضي الله عنهم ki jamaat se saabit hai.

⑤ Ibne Abi Mulaika رضي الله عنه bayan karte hain ke Syedna Muawiya رضي الله عنه ne isha ke baad ek (1) witr padha, unke paas Syedna Abdullah bin Abbas رضي الله عنه ke ghulam bhi maujood the, ghulam ne aakar Syedna Abdullah bin Abbas رضي الله عنه ko bataya, to Aap ﷺ ne farmaya: *“Durust! Wo Rasool Allah ﷺ ke saathi hain”*. (Sahih Bukhari: 3764)

Sahih Bukhari: 3765 mein hai ke Syedna Abdullah bin Abbas رضي الله عنه ne farmaya: *“Muawiya رضي الله عنه faqeeh hain”*.

Imam Ataa bin Abi Rabaah رضي الله عنه bayan karte hain: *“Syedna Muawiya رضي الله عنه ne ek (1) witr, to un par eteraaz hua, Syedna Abdullah bin Abbas رضي الله عنه se poocha gaya to farmaya: Syedna Muawiya رضي الله عنه ne sunnat par amal kiya hai”*. (Musannaf Ibne Abi Shaiba: V2 P291 [Sanad Sahih])

Saabit hua ke ek (1) witr sunnat hai, neez faqeeh hone ki nishaani bhi.

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<sup>1</sup> T: (أَوْثَق) Bahut mazboot, mazboot-tareen [RKT]

Syedna Muawiya aur Syedna Ibne Abbas ؓ dono jaleel-ul-qadr sahaabik ek (1) rakat witr ke qaael-o-faael the.

## Syedna Ali ؓ Ka Syedna Muawiya ؓ Par Qunoot?

Abdur Rahman bin Ma'qal ؓ bayan karte hain: “Maine Syedna Ali ؓ ke saath namaz-e-fajr adaa ki, aap ne qunoot padhia ur farmaya: Allah! Muawiya ؓ aur unke saathiyo’n ko halaak kar de, Amr bin Aas ؓ aur unke saathiyo’n ko halaak kar de, Abu Salama aur uske saathiyo’n ko halaak kar aur Abdullah bin Qais aur unke saathiyo’n ko halaak kar de”. (Musannaf Ibne Abi Shaiba: V2 P108 [Sanad Sahih])

Imam Bayhaqi ؓ ne is riwayat ko ‘sahih mashoor’ kaha hai. (Sunan Kubra: V2 P204)

Tabsara:

- ❶ Syedna Ali ؓ ki ijtihaadi khata thi, ba-taqaza-e-bashariyat aesa ho jaata hai, khusoosan jung ki soorat mein aesa ho jaana aen mumkin hai.
- ❷ Syeda Ayesha ؓ aur Syedna Ali bin Abi Taalib ؓ ke darmiyan jung-e-jamal aur Syedna Muawiya ؓ aur Syedna Ali ؓ ke darmiyan jung-e-siffeen waaqe hui, qunoot karna jung se bada iqdaam nahi hai.
- ❸ Syedna Ali ؓ ne bataur-e-khaas Syedna Muawiya ؓ ke khilaaf qunoot nahi ki, balke Aap ؓ ke giroh mein bahut se sahaba shaamil hain, to sirf Syedna Muawiya ؓ ke baare mein harza-saraai<sup>1</sup> che-maane<sup>2</sup>?

Jabke Syedna Amr bin Aas ؓ ko zaban-e-nubuwwat se momin kaha gaya (Musnad Ahmad: V4 P203 [Sanad Hasan]) Aap Fatah Makkah se qabl islam laae, to Amr bin Aas ؓ ke saathiyo’n mein be-shumaar sahaaba shaamil hain.

- ❹ Syedna Ali ؓ ka ye amal mushajaraat-e-sahaaba mein se hai aur

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<sup>1</sup> T: Bakwaas [RKT]

<sup>2</sup> T: (چه معنی) Kya wajah, kya baat, kyun, kis liye, kya sabab [RKT]



mushajaraat ke muaamale mein Ahle Sunnat ka mazhab ye hai ke zaban-bandi chaahiye aur Sahaba رضي الله عنه ke haq mein dua-e-maghfirat.

Jo log mushajaraat-e-sahaaba ke masla mein gumraah hain, wo Sahaba رضي الله عنه ke khilaaf rawaafiz, khawaarij, nawaasib ke liye raah hamwaar karte hain. Mushajaraat-e-sahaaba mein Ahle Sunnat ke maslak-o-mazhab se inhiraaf<sup>1</sup> karne waala dar-haqiqat Sahaba ka dushman hai, bhale wo mohabbat ke laakho'n daawe hi kyon na kare.

⑤ Sahaba رضي الله عنه ko Allah ne maaf kar diya, dushmanaan-e-sahaba laakh koshish kare'n unse ye ezaaz cheen nahi sakte, Aimmah-e-Ahle Sunnat Syedna Ali عليه السلام ke us iqdaam se waaqif the, uske bawujood tarafdaar nahi hue. Isse saabit hota hai ke wo use Syedna Ali عليه السلام ki ijtihaadi khata maante the.

⑥ Aimmah-e-Ahle Sunnat ne is bina par Syedna Muawiya رضي الله عنه ko mat-oon<sup>2</sup> nahi kiya, balke unke haq mein tarahhum aur istighfaar karte hain, albatto rawaafiz, khawaarij, aur motazala iski aad mein kai buraaiyo'n ke murtakib hain.

### Qisaas-e-Usman رضي الله عنه Aur Syedna Muawiya رضي الله عنه:

Syedna Abdullah bin Umar رضي الله عنه bayan karte hain: *“Main apni behen Syeda Hafsa رضي الله عنها ki khidmat mein haazir hua, aap ki mendhiyo'n se paani ke qatre tapak rahe the. Maine arz kiya: Aap dekh rahi hain ke log kya kar rahe hain, mujhe koi ikhtiyaar nahi diya gaya! Kehne lage'n: Jaaiye, aap ka intizaar ho raha hoga. Andesha hai ke aap ken a jaane se ikhtilaaf badh sakta hai. Ye kehne ki der thi ke Syedna Abdullah bin Umar رضي الله عنه chale gae, jab logo'n ne (qisaas-e-Usman رضي الله عنه mein) ikhtilaaf kiya, to Syedna Muawiya رضي الله عنه ne khutba irshad farmaya: Is masla mein jo izhaar-e-raae karna chaahata hai, saamne aae, jab ke ham Qisaas-e-Usman رضي الله عنه ke Ali عليه السلام aur uske baap se ziyaada haqdaar hain”*

*“Habeeb bin Maslama رضي الله عنه Abdullah bin Umar رضي الله عنه poochte hain:*

<sup>1</sup> T: (الإنجراف) Naafarmaani, mukhaalifat, inkaar [RKT]

<sup>2</sup> T: (مَطْعُون) Badnaam ruswa, taana diya gaya, malaamat kiya gaya [RKT]

*To phir aap ne Muawiya (رضي الله عنه) ko jawaab kyou'n na diya? Abdullah kehne lage, maine apna hubooh (حبوه) khola aur kaha ke qisaas-e-Usman (رضي الله عنه) ka ziyaada haqdaar wo hai, jisne islam par aap se aur aap ke baap se qitaal kiya tha (yaane Ali (رضي الله عنه)), lekin phir main dar gaya ke kahee'n koi aesa kalma na keh baethu'n, jo logo'n mein ikhtilaaf aur khoonrezi ka maujib bane aur mere mutaalliq wo kuch kaha jaae, jiska maine iraada bhi na kiya ho. Mujhe Allah ke taiyyaar-karda jannat ki nemate'n yaad aagae'n". (Sahih Bukhari: 4108)*

Ye waaqia qisaas-e-Usman (رضي الله عنه) se mutaalliq hai. Syedna Muawiya (رضي الله عنه) se saabit nahi ke unho'n ne khilaafat ki tamanna ki ho ya Syedna Ali (رضي الله عنه) se khilaafat cheenne ka iraada kiya ho, balke Aap (ﷺ) to Syedna Ali (رضي الله عنه) ko khilaafat ka haqdaar samajhte the. Syedna Ali (رضي الله عنه) ya Ahle Baet ke kisi fard ne bhi kabhi izhaar nahi kiya ke ye log ham se khilaafat cheenna chaahte hain.

Dar-asl waaqia ye hai ke Syedna Usman (رضي الله عنه) Shaheed hue, to Syeda Ayesha (رضي الله عنها) ne Syedna Ali (رضي الله عنه) se qaatileen-e-Usman (رضي الله عنه) ko kafeer-e-kirdaar tak pohonchane ka mutaalaba kiya. Syedna Ali (رضي الله عنه) ke jawaab par unhe'n itminaan na hua, ikhtilaaf waaqe ho gaya, jo baad mein ladaai ki soorat ikhtiyaar kar gaya. Us jung ko jung-e-jamal ke naam se mausoom kiya jaata hai. Uske ek (1) saal baad Syedna Muawiya (رضي الله عنه) yehi mutaalaba lekar maedaan mein utre. Aap (ﷺ) Syedna Usman (رضي الله عنه) ke qaraabatdaar the, is buniyaad par Syedna Usman (رضي الله عنه) ke qisaas ka mutaalaba kiya, to Khalifa-e-Raashid Syedna Ali (رضي الله عنه) ne jo baat kahi, us par Syedna Muawiya (رضي الله عنه) raazi na hue, ikhtilaaf waaqe ho gaya. Us riwayat mein usi ikhtilaaf ki taraf ishaara hai, yehi ikhtilaaf jung-e-siffeen ka baais bana, jo Syedna Ali aur Syedna Muawiya (رضي الله عنه) ke maabaen ladi gai.

Syedna Abdullah bin Amr (رضي الله عنه) is baat par naalaa'n the ke us ikhtilaaf ke hal mein mujhse koi raae nahi li gai. Mujhe kisi muaamala ka mukhtaar nahi banaya gaya. Tab hi to Aap (ﷺ) ki behen Syeda Hafsa (رضي الله عنها) keh rahi hain ke aap jaae'n, apna kirdaar ada kare'n, warna ikhtilaaf zor pakad sakta hai. Jab muaamala tae paane ke bajaaye ikhtilaaf ki

taraf chala gaya, to us waqt Syedna Muawiya ؓ ne khutba diya ke koi izhaar-e-raae karna chaahta hai, to saamne aae.

Main qaraabat ki bina par qisaas-e-Usman ؓ ka Syedna Ali ؓ aur unke baap se ziyaada haqdaar hoo'n. Ye baat bataur-e-muhaawara farmaai. Syedna Abdullah bin Umar ؓ apni jazbaat ka izhaar karna chaahte the, maslahat ke pesh-e-nazar ruk gae. Kehna ye chaahte the ke qisaas-e-Usman ؓ ke haqdaar to Ali ؓ hain. Jo islam par aap aur aap ke waalid Abu Sufyan ؓ ke khilaaf khandaq waghaera mein qitaal karte rahe. Matlab ye hai ke aap log baad mein musalman hue ho, jabke Syedna Ali ؓ Ameer-ul-Momineen bhi hain aur unki sabqat islam aur khidmat islam jaesi hasanaat bhi hain.

### Syedna Muawiya Aur Syedna Hasan bin Ali ؓ

Khaalid bin Ma'daan (خالد بن معدان) ؓ farmate hain: *"Syedna Miqdaam bin Ma'di Karb, Amr bin Aswad aur Qabila banu asad ka ek (1) aadmi Syedna Muawiya ؓ ki khidmat mein haazir hue. Syedna Muawiya ؓ ne Syedna Miqdaam bin Ma'di Karb ؓ se kaha: Maaloom hai, Hasan bin Ali ؓ faut ho gae hain? Syedna Miqdaam bin Ma'di Karb ؓ ne inna lillahi wa inna ilaihi raajioon padha"*.

*"Ek (1) banda bol utha: Aap use musibat samajhte hain? Farmaya: Main use musibat kyon na samjhoo'n, Nabi-e-Kareem ؐ to Syedna Hasan ؓ ko god mein bitha kar farmaya karte the, ye mujh se hai aur Hussain Ali se hai ؓ. Asadi kehne laga: Ye to ek (1) angaar tha, jise Allah Azzo Wajal ne bujha diya. Syedna Miqdaam ؓ farmane lage: Main to aaj tujhe taesh dilaata rahunga aur aesi baate'n sunau'nga, jinhe'n sunne ko teera man nahi karta. Phir Syedna Muawiya ؓ se farmaya: Agar main sach kahu'n, to taa'eed keejiyega aur ghalat khaau'n to tok deejiyega"*.

*"Syedna Muawiya ؓ kehne lage: Ji zaroor, Miqdaam ؓ ne Allah ka waasta de kar poocha, kya aap ke ilm mein hai ke Rasool Allah ؐ ne (mardo'n ko) sona istemaal karne se mana farmaya hai. Farmaya: Ji. Farmaya: Aap ko Allah ka waasta de kar poochta hoo'n, kya*

maaloom hai ke Rasool Allah ﷺ ne (mardo'n ko) resham pehenne se mana farmaya hai. Farmaya: Ji haa'n. Farmaya: Allah ka waasta deta hoo'n, aaya aap jaante hain ke Rasool Allah ﷺ ne darindo'n ka chamda pehenne aur (unke chamde se bani hui zeen) par sawaar hone se mana farmaya hai. Farmaya: Ji. Miqdaam ﷺ farmane lage: Muawiya! Ye sab kuch maine aap ke ghar mein dekha hai! Muawiya ﷺ farmane lage: Miqdaam! Main jaanta tha ke mujhe aap se khalaasi<sup>1</sup> kaha'n? (Raawi) Khalid bin Ma'daan ؓ kehte hain: Syedna Muawiya ﷺ ne Miqdaam ﷺ ko ba-nisbat doosre do (2) saathiyo'n ke ziyaada maal diya aur unke bet eke liye bhi baet-ul-maal se do-sau (200) dirham muqarrar kar diye. Syedna Miqdam ﷺ ne to maal saathiyo'n mein taqseem kar diya, lein Asadi ne kisi ko kuch na diya. Syedna Muawiya ﷺ ko khabar mili, to farmaya: Miqdaam ﷺ sakhi-dil aadmi hain aur asadi sambhaal-sambhaal kar rakhne mein bada maahi hai". (Sunan Abu Dawood: 4131; Mojam-ul-Kabeer lit Tabarani: V20 P269 H636)

Tabsara:

Sanad zaeef hai.

❶ Baqiyyah bin Waleed tadlees-e-taswiya ka murtakib hai, simaa bil-musalsal darkaar hai! Jis riwayat mein simaa ki tasreeh maujood hai. Wahan 'جَمْرَةٌ أَطْفَأَهَا اللَّهُ عَزَّ وَجَلَّ' ke aflaaz nahi hain.

Ek (1) Shubha Ka Izaala:

Kaha jaata hai ke Baqiyyah bin Waleed ki Buhaer bin Saad se riwayat saheeh hai, kyonke unke paas Buhaer ka nuskha maujood tha. Ye riwayat bhi Baqiyyah a'n (ع) Buhaer se hai, lihaaza saheeh hai.

Arz hai ke ye saabit nahi ke baqi ke paas Buhaer bin Saad ki koi kitab thi.

Al Kaamil Fee Zuafa ur Rijaal la Ibne Adi: V2 P264 ke hawaale se kehna ke Baqiyyah ke paas Buhaer bin Saad ki kitaab thi, saheeh nahi, kyonke uski sanad mein Imam Ibne Adi ke Ustaaz Fazl bin Abdullah bin Sulaiman majhool hain, kisi se tauseeq saabit nahi.

<sup>1</sup> T: (خلاصی) Najaat, chutkaara, rihaai [RKT]

Isi buniyad par Ibne Abdul Haadi رحمته الله ne ye daawa kiya Baqiyyah ki Buhaer bin Saad se riwayat simaa par mahmool hai. Jis buniyaad par ye kaha gaya, wo hi zaeef hai.

Lihaaza ye saabit nahi ke Baqiyyah bin Waleed ke paas Buhaer ki koi kitab thi.

Baqiyyah ke paas Buhaer ki kitab na hone ka ek (1) qarina ye bhi hai ke ye riwayat mukhtalif alfaaz se marwi hai, agar riwayat kitab se ho, to alfaaz mein ikhtilaaf nahi hota. **فافهم وتدبر!**

② Ye kehna ke Syedna Muawiya رضي الله عنه ke saamne Syedna Hasan رضي الله عنه ko bura kaha gaya aur unho'n ne koi rok-tok nahi ki, to arz hai ke waha'n Syedna Miqdaam رضي الله عنه bhi maujood the, unho'n ne kyou'n na roka? **ما هو جوابكم فيه، فهو جوابنا فيه!**

③ Syedna Muawiya رضي الله عنه Syedna Hasan رضي الله عنه ki fazilat ke qaael the.

Syedna Muawiya bin Abu Sufyan رضي الله عنه khud bayan karte hain: *“Main aeni shaahid hoo'n ke Rasool Allah ﷺ Syedna Hasan رضي الله عنه ki zaban ya hont choos rahe the aur jis zaban ya honto'n ko Rasool Allah ﷺ choos le'n unhe'n kabhi azaab nahi chooega”*. (Musnad Ahmad: V4 P93 [Sanad Sahih])

Lihaaza ye kehna ke Muawiya رضي الله عنه Hasan bin Ali رضي الله عنه se bughz rakhte the, baatil hai.

## Khilafat-e-Yazeed

Yusuf bin Maahak (يُوسُفُ بْنُ مَاهَكَ) bayan karte hain: *“Syedna Muawiya رضي الله عنه ne Marwaan ko hijaz ki governari sonpi. Marwaan ne khutba diya aur Yazeed bin Muaawiya ke mahaasin<sup>1</sup> bayan karne lagta ke Muwaiya رضي الله عنه ke baad unki baeyat ki jaae. Syedna Abdur Rahman bin Abk Bakr رضي الله عنه ne unhe'n kuch kaha, to Marwaan ne kaha: Ise pakdo, Aap رضي الله عنه Syeda Ayesha رضي الله عنها ke ghar daakhil ho gae, you'n unka bas na chala. Marwaan kehne laga: Aeso'n ke baare mein hi ye aayat naazil hui thi:”*

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<sup>1</sup> T: (محاسين) Bhalaiyaa'n, khoobiya'a'n, nekiyaa'n, acchaiyaa'n [RKT]

Jis Ne Apne Waalidaen Se Kaha: Uff  
Ho Tum Par Mujhe Daraate Ho.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدُنِيَّ  
(Surah-al-Ahqaaf: 17)

“Syeda Ayesha رضي الله عنها ne parde ke peeche se farmaya: Allah Ta'ala ne siwaae mere uzr ke hamare mutaalliq kuch naazil nahi kiya”. (Sahih Bukhari: 4827)

Muhammad bin Ziyaad رحمته الله bayan karte hain: “Jab Syedna Muawiya رضي الله عنه apne bete Yazeed ke liye baeyat le rahe the to Marwaan kehne laga: Ye to Abu Bakr-o-Umar رضي الله عنهما ki sunnat hai, Syedna Abdur Rahman bin Abi Bakr رضي الله عنه ne farmaya: Nahi, balke qaisar-o-kisra ka tariqa hai. Marwaan kehne laga: Aeso’n ke baare mein hi Allah Ta’ala ne farmaya:

Jis Ne Apne Waalidaen Se Kaha: Uff  
Ho Tum Par Mujhe Daraate Ho.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدُنِيَّ  
(Surah-al-Ahqaaf: 17)

“Syeda Ayesha رضي الله عنها ko khabar mili, to farmaya: Allah ki qasam! Marwaan ghalati par hai, usse Abdur Rahman muraad nahi, main chaahu’n to uska naam bata sakti hoo’n. Haa’n, Rasool Allah ﷺ ne Marwaan ke baap parl aanat kit hi, jab ke Marwaan abhi apne baap ki sulb<sup>1</sup> mein tha. Lihaaza Marwaan Allah Ta’ala ki laanat ka tukda hai”. (Sunan Kubra lin Nasai: 11427)

Tabasara:

Sanad zaef hai. Muhammad bin Ziyaad ka Syeda Ayesha رضي الله عنها se simaa-o-liqaa nahi. Haafiz Zahbi رحمته الله kehte hain: “Is sanad mein inqita hai”. (Talkhees-ul-Mustadrak: V4 P528)

Lihaaza Imam Haakim رحمته الله kai se ‘Bukhari-o-Muslim ki shart par sahih’ kehna sahih nahi.

Abdullah bin Bahi رحمته الله kehte hain: “Marwaan khutba de raha tha, main bhi masjid mein tha, Allah ne Ameer-ul-Momineen (Muawiya) ko Yazeed ke mutaalliq accha faesla karne ki taufeeq di hai. Agar unho’n ne use khalifa bana diya to samjho ke Abu Bakr-o-Umar رضي الله عنهما ne khalifa banaya. Syedna Abdur Rahman bin Abi Bakr رضي الله عنه farmane lage: Kya ye Hiraql aadat nahi? Allah ki qasam! Syedna Abu Bakr رضي الله عنه ne apne kisi

<sup>1</sup> T: (صُلْب) Nutfa, nasl neez hasb-e-sharf aabaai [RKT]

*bete ya kisi ghar waale ko khalifa nahi banaya, jab ke Muawiya ؓ ne apne bete ko shafqat aur izzat-afzaai ke liye khalifa banaya hai”.*

*“Marwaan bola: Tu wohi nahi jisne apne waalidaen se kaha tha: Tumhara bura ho? Syedna Abdur Rahman bin Abi Bakr ؓ farmane lage: Tu mal-oon ka beta nahi? Kyouнке Rasool Allah ﷺ ne tere baap par laanat ki hai. Ye saari kaarwaai Syeda Ayesha ؓ sun rahi thee’n, farmane lagee’n: Marwaan! Aap Abdur Rahman ko ye-ye kehte hain? Aap ne ghalat kaha, ye aayat unke baare mein naazil nahi hui, balke falaa’n bin falaa’n ke mutaalliq naazil hui. Phir Marwaan siskiyaa’n bharne laga, mimbar se neeche utra, Syeda Ayesha ؓ ke darwaze par aaya aur kuch guft-o-shaneed<sup>1</sup> ke baad chala gaya”.* (Musnad Bazzaar: 2273; Tafseer Ibne Abi Haatim: V10 P3295; Tafseer Ibne Kaseer: V4 P159)

**Tabsara:**

Sanad zaef hai. Abdullah Bahi ka Syeda Ayesha ؓ se simaa nahi, jaesa ke Imam Ahmad bin Hambal, Imam Abdur Rahman bin Mahdi aur Imam Daraqutni ؓ ne farmaya hai. Abdullah Bahi aur Syeda Ayesha ؓ ke darmiyan Urwa ka waasta hai, Imam Abu Haatim Raazi ؓ farmate hain: *“Abdullah Bahi ki hadees ko daleel nahi banaya jaa sakta, kyouنے uski hadees mein iztiraab<sup>2</sup> paaya jaata hai”*. (Elala-ul-Hadees la Ibne Abi Haatim: V2 P48)

**Faaeda Number ❶**

Syedna Abdur Rahman bin Abi Bakr ؓ bayan karte hain: *“Allah ki qasam! Marwaan! Aap ghalat keh rahe hain aur aap ke saath Muawiya ؓ ne bhi ghalat kaha hai”*. (Majaalis Sa’lab (ثعلب)P89)

**Tabsara:**

Sanad Zaeef hai. Juwaera bin Asma taba-taabai hain. Syedna Abdur Rahman bin Abi Bakr ؓ se mulaqaat saabit nahi hai, lihaaza riwayat munqata hone ki wajah se zaeef hai.

**Faaeda Number ❷**

<sup>1</sup> T: (كُفْتُ وَشُنَيْد) Takraar, hujjat, sawaal-o-jawaab, baat-cheet [RKT]

<sup>2</sup> T: (اضطراب) Be-chaini, be-qaraari [RKT]

Syedna Muawiya bin Abu Sufyan رضي الله عنه apne bete Yazeed se farmaya: *“Jo khilaafat maine aap ko sonpi hai, usse mutaalliq aap se sirf chaar (4) quraishi hi jhagda kar sakte hain. Hussain bin Ali, Abdullah bin Umar, Abdullah bin Zubair, aur Abdur Rahman bin Abi Bakr رضي الله عنه”*. (Taareekh Tabari: V5 P322)

Tabsara:

Jhoot ka palinda hai.

- ❶ Hishaam bin Muhammad bin Saaeb Kalbi matrook-o-kazzaab hai.
- ❷ Abu Mikhnaaf Lut bin Yahya ba-ittifaaq-e-mohaddiseen zaeef hai.
- ❸ Abdul Malik bin Naufal ka Syedna Muawiya رضي الله عنه se simaa nahi hai.

### Wafaat-e-Muawiya رضي الله عنه

Syedna Muawiya رضي الله عنه ne khutba irshad farmaya: *“Rasool Allah ﷺ, Syedna Abu Bakr, aur Syedna Umar رضي الله عنه tirsath (63) bara ski umr mein faut hue. Meri bhi tirsath (63) saal umr ho chuki hai”*. (Sahih Muslim: 2352)

Allama Mulla Ali Qaari Hanafi رحمته الله (d 1014h) is hadees ke tahat farmate hain: *“Syedna Muawiya رضي الله عنه ne jo umar mein baraabari ki khwaahish kit hi, us par unhe’n sawaab mil gaya, halaanke Aap ﷺ ki umr (tirsath (63) baras se) ziyaada thi”*. (Mirqaat-ul-Mafateeh: V9 P3727)

وَالسَّلَامُ